Reform Judaism—Hebrew Union College Jubilee

# B'nai B'rith Magazine

Volume XL, No. 2 NOVEMBER, 1925

## *The* Drama *of a* Modern Prophet
By *Alfred Segal*

## *The* First Jewish Artist
By *Joseph Zolin*

## *A* Ghetto Dreamer *of a* Universal Dream
By *Harold Berman*

## *Is* There *a* Jewish Art?
By *Regina Miriam Bloch*

## Anthropology *as* She *is* Wrote
By *A. A. Roback*

THE NATIONAL JEWISH MONTHLY

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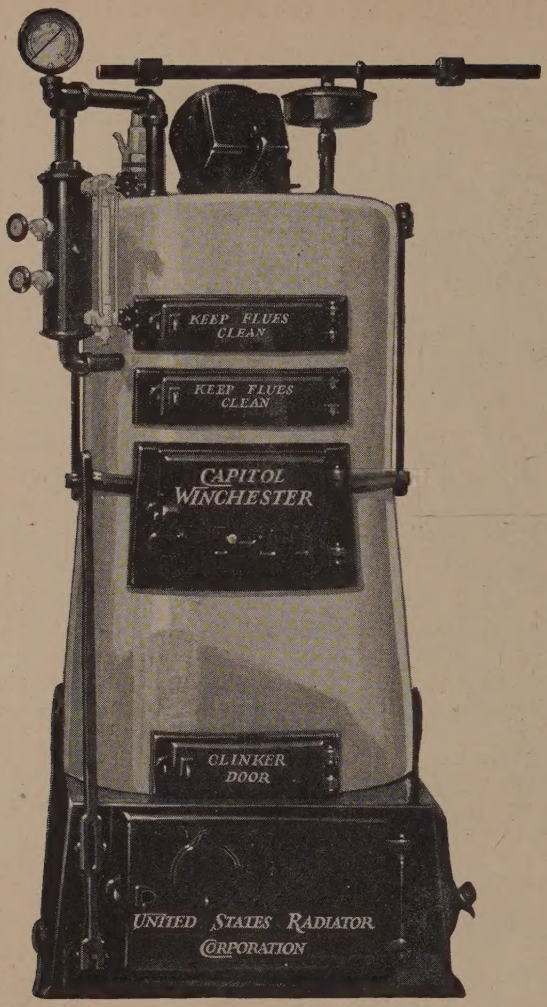


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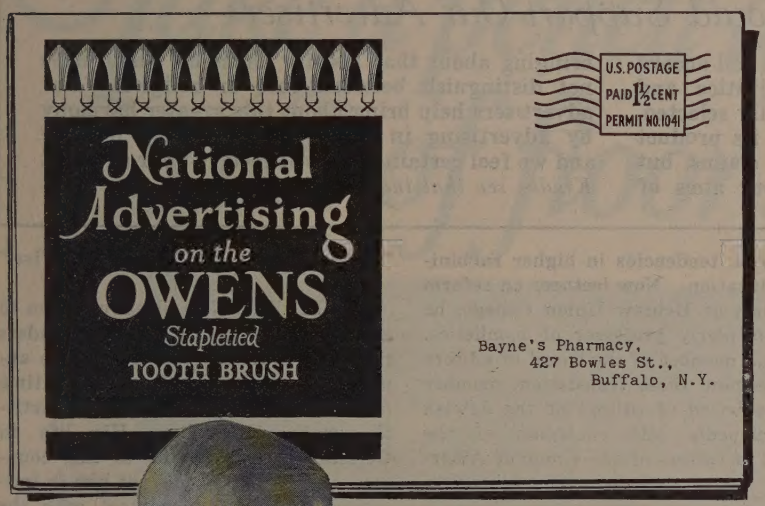


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*THE* B'NAI B'RITH MAGAZINE *purports to present to its readers a series of articles featuring the various tendencies in higher rabbinical education in the United States and abroad.*

*This issue is dedicated to the Hebrew Union College in Cincinnati, which recently celebrated its Fiftieth Anniversary.*

*Rabbi David Philipson is the spokesman for Reformed Judaism.*

*The December number will contain articles describing the Rabbi Isaac Elchanan Theological Seminary of New York City, which will celebrate during the month the laying of the corner-stone of magnificent new buildings.*

*Dr. Bernard Revel is the spokesman for Orthodox Judaism.*

ALFRED SEGAL, who makes his bow to readers of the B'NAI B'RITH MAGAZINE this month in his eulogy of Isaac M. Wise, "The Drama of a Modern Prophet," is a Cincinnati newspaperman. In his early days he was educated for the pulpit, but since 1904 has been associated with the Cincinnati *Post*. One of the most popular newspaper writers of Cincinnati, he has always been closely connected with movements for civic and social betterment.

DAVID PHILIPSON, another Cincinnatian, represents Reformed Judaism in the B'NAI B'RITH MAGAZINE series on tendencies in higher rabbinical education. Now lecturer on reform Judaism at Hebrew Union College, he was formerly professor of homiletics. He is a member of the board of editors of the new Bible translation, member of the board of editors of the Jewish Encyclopedia and chairman of the board of editors of the Union of American Hebrew Congregations. He is author of "The Jew in English Fiction," "Old European Jewries," "The Reform Movement in Judaism" and other works, is a contributor to periodicals and is editor of both "The Selected Writing of Isaac M. Wise" and "Reminiscences of Isaac M. Wise."

JOSEPH ZOLIN is already known to B'NAI B'RITH MAGAZINE readers through his article on Lilien, which appeared in the October issue. This time he writes about another Jewish artistic genius, Birnbaum. His life in Germany before coming to this country has put him in intimate contact with the artistic movements of which he writes. He is a Ph. D. from Heidelberg University and a former German preparatory school principal.

REGINA MIRIAM BLOCH is an English writer whose works have appeared in a number of British and American publications. She is the author of several books, in addition to verse, essays, short stories and epigrams. Her poem, "When God Looked Down," was published in this magazine in June, 1924, and "A Group of Fantasies" last December.

A. A. ROBACK, a member of the faculty of Harvard University, is a psychologist whose contributions appear frequently in scientific and American Jewish periodicals. He is a voluminous writer and has to his credit a number of text-books on psychology which are widely used, while his articles on miscellaneous subjects which have appeared in print number one thousand.

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Alfred M. Cohen, editor; Victor Rubin, associate editor; Max Heller, Samuel S. Cohon, Max L. Margolis, Felix A. Levy, David Philipson, Morris Fishbein, Martin A. Zielonka, contributing editors.

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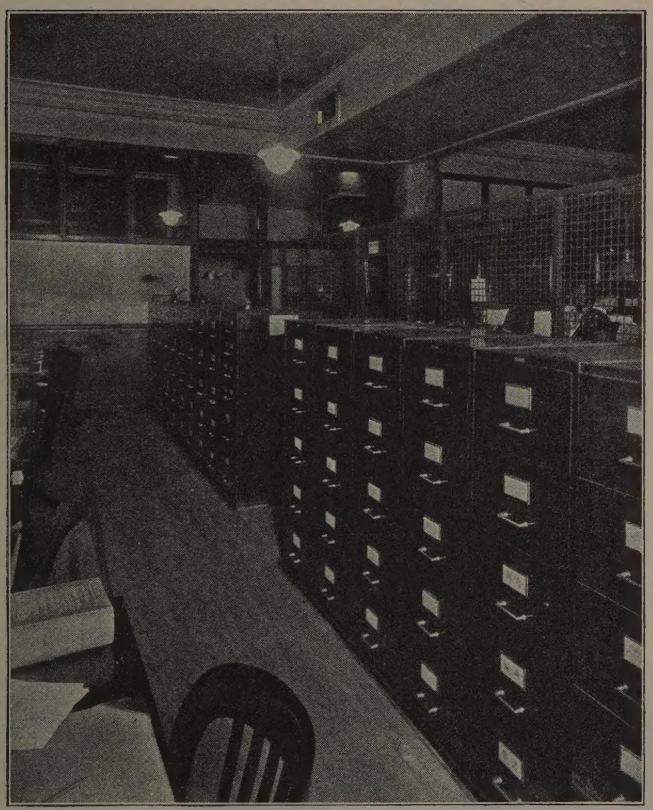

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THE
B'NAI B'RITH MAGAZINE
*The National Jewish Monthly*

VOLUME XL NOVEMBER, 1925 NUMBER 2

# Fifty Years After

By *David Philipson*

*David Philipson*

THE jubilee celebration of the Hebrew Union College could not but be a most significant event for me, the lone survivor of the first class graduated from the institution in 1883. In the history of the College which I contributed as the opening article in the Hebrew Union College Jubilee Volume, the literary memento of the celebration, as well as in the Jubilee Address which I was privileged to deliver at the fiftieth anniversary service on October 23, I reviewed the past of the institution as thoroughly as I could, I depicted present conditions as accurately as I was able and I ventured to forecast future possibilities. What then remains for me to say? Little in the large and the main. But in particular I might advert to some points upon which I touched neither in the history nor the address.

When the Hebrew Union College was founded in 1875, Liberal or Reform Judaism (as it is usually termed) was clearly in the ascendent in the United States. The majority of the Jews were affiliated with liberal congregations. Today Reform Judaism is distinctly in a numerical minority. For this and other reasons the cry has been raised frequently that Reform Judaism has failed. Is it indeed true that the liberal Jewish cause whereof the Hebrew Union College stands as the rabbinical training school is in such a parlous condition? Must religious liberalism be written down a failure among the Jews in the United States? Despite the fact that the reformers are now the minority in American Judaism I am not ready to admit that this spells the failure of the movement. For the reform idea is far more dynamic than appears on the surface. Many a so-called conservative congregation has accommodated itself to American needs and conditions and has introduced deviations from the strict rule of the *Shulchan Aruk*. As soon as there is any change whatsoever, even the slightest, from traditional thought and practice reform has begun. It is merely a matter of degree.

TRUE, it is a very far cry from an orthodox congregation whose only innovation, let us say, is a sermon in the vernacular, to a radical reform congregation that worships hatless on Sunday morning. But the unbending orthodoxy in whose sight a sermon in the vernacular is anathema will not pardon even such an innovation. In all truth, it is the first step that counts, as the French proverb has it. And on that score liberalism has conquered in even the so-called orthodox domain. Considered from this angle, the reform idea is dominant. The American spirit of freedom is its strongest ally. Time and this American spirit make for the continuing conquest of liberalism in religion, Jewish and other.

But it is not only Reform Judaism that is described in terms of failure. There prevails at present a pessimistic spirit in many quarters regarding the future of Judaism in particular and religion in general. In that pessimism I do not share. For just now I recognize a most hopeful sign in the awakening of the lay youth (if I may be permitted to use this term) parallel to the first consecration of the rabbinical American youth at the time of my entering the ministry. And that awakening is taking place among our youthful intellectual elite, the students in our colleges and universities. The activities of the Central Conference of American Rabbis and the Union of American Hebrew Congregations in launching student congregations, and similar present service on the part of the United Synagogue and the Union of Orthodox Congregations; the Hillel Foundation of the B'nai B'rith; the study circles established by the Menorah Intercollegiate Association are all striking indications of the new spirit that is abroad. The interest of our present day college youth in Judaism is incalculably greater than that of the preceding generation. These young men and women will be the future leaders in all our communities. Where fifty years ago there was scarcely one college-trained youth who had a distinct Jewish interest, there are now hundreds.

THEN, too, the formation of brotherhoods and sisterhoods, and notably young peoples organizations in many congregations throughout the land, reform, conservative and orthodox, are indicative of the same hopeful trend. Our youth are enlisting in the Jewish cause in ever increasing degree. I have never felt so encouraged about the future as I am at this time. The prophetic word is now finding fulfilment in American Israel; a new heart and a new spirit are in the making; the Lord speaketh as of yore, "Fear not, for I am with thee."

# Progress *of* Events

## What We Believe

MAN stands tip-toe at the window of the universe for a glimpse of what is within the window.

The people ask one another:

"What do you see beyond the window?"

"How did we come to this window?"

"Who are we anyhow?"

All see God beyond the window, but all do not see Him in the same way. And there is much argument among some of the people and great tumult as they contend concerning the nature of God as each sees Him.

And there are those who would enact laws to make all other people see God as they see Him.

Now among those at the window stands one who has no part in the controversy. He looks with calm gaze into the window, his eyes filled with the grandeur of what he has seen through countless ages. He is the Jew.

He does not seek to make others see God as he sees Him; but if he is asked "What do you see beyond the window?" he answers as one who has seen God a longer time than any of his fellowmen who look with inquiring minds into the window.

* * * * * * * * *

THE Jew answered last month. He spoke through Rabbi Samuel Schulman of New York, at the Central Conference of American Rabbis, meeting in Cincinnati.

To those who ask: "What does the Jew see of God?" he proposed that this answer be given by the Conference:

*JUDAISM does not fear the results of the investigations of sound science in any realm of human knowledge. It welcomes them. It holds that its conception of the One God, who is purely spiritual, unimaged and unincarnated in any historic person, is compatible with any fact established by science, or with any hypothesis which science may think it needs for the explanation of natural phenomena. Science deals with the mechanism of things, not with their essence or meaning. Science deals with processes and not with purposes. Judaism does not limit God to any particular method or process of creation.*

* * * * * * * * *

*JUDAISM believes that God revealed himself through the Hebrew prophets and seers who made our Bible. And in this Bible the essential teachings are God's laws commanding righteousness, justice, love of fellow man and man's humility and faith befitting God's creature and child.*

*Samuel Schulman*

*The Bible, especially in the early chapters in Genesis, which are at present the subject of controversy, speaks, to use a phrase of our commentators, "the ordinary language of men." The Revelation therefore uses the minds of men as they are informed by the knowledge of their age. Religious ideas are presented in a manner intelligible to the minds to which they are addressed. The Bible does not profess to be a text book on natural history, biology, geology or astronomy. What the Creation stories aim at is the inculcation of the idea of God as Creator, of man as made in His image, and that man should after his week's work have a Sabbath so that he be not merged completely in his work, but become conscious of his spirituality and his kinship to the Creator.*

* * * * * * * * *

*THE Bible, therefore, does not prevent any one who professes Judaism as a religion from accepting the doctrine of Evolution, if he believes it to be true. For Evolution has to do with the process of Life's development in Time. It has not a word to say, if it is not unscientifically dogmatic, upon the origin and significance of life itself and its flowering into Creation's crown, Man. It is the revelation in our Bible that has taught humanity the truth that God created man and put something of Himself into him. The Bible reveals Eternal Truth through the medium of man's knowledge and belief about nature and history which he had at the time in which the Bible was written. The religious truths are indestructible and of lasting value for man: the particular knowledge and belief may be temporary and become outgrown. Whether God used evolution as a method, or whether He created directly, as is told in the Bible, does not make any difference to the essential truth that He, the invisible source and fountain of life, is the Creator of the universe and of man. In His light we see light. For a million years in His sight are but as yesterday when it is past. He is the Everlasting Present to our spirit as we apprehend Him by faith.*

* * * * * * * * *

SUCH is the faith of the Jew. He does not say to other men, "Thus you must believe also," but he says, "This is what I have seen with my own eyes in a long experience and this is my faith tested in the fires of many persecutions."

Much of interest transpired in the Conference, but a month later the clear voice of the Jew, answering the question "What do you see of God?" is heard above the subsiding tumult of many controversies that marked the Conference.

The Conference accepted Rabbi Schulman's statement in principle and referred it to committee for report at the next Conference.

PRESIDENT COOLIDGE, whose sobriquet of "Silent Cal" is fast disappearing, travels half-way across the continent to tweak the nose of the Ku Klux Klan in one of its strongholds.

Veterans of Chatteau Thierry and Beleau Wood, who have forgotten the lessons taught by the World War, heard their commander-in-chief attack the forces of intolerance, and join their less-forgetful buddies in thunderous applause.

"The address of President Coolidge to the American Legion Convention is thrilling to every whole-souled American," said Alfred M. Cohen, President of the B'nai B'rith, in a statement to the Jewish Telegraphic Agency. "The pity is that there is need for such utterances. Who does not know that our country's greatness is due to contributions made by all elements of its population? Who needs be informed that the blood of the white man and the black man of every shade of political and religious belief has mingled in the wars in which our country has been engaged? Who is so ignorant of our history as to now require proof that the foundation of our republic rests upon the principle of equal rights for all and special privileges for none? Yet the President has availed himself at a meeting of the survivors of our nation's defenders, of an opportunity to tell these self evident truths. The president, calm and dispassionate as he is, who always thinks twice before he speaks, must be fully convinced of the need of sounding a warning note, else we should not have been given his message which teems with good sense and abounds in sentiments of deepest patriotism.

The New York *World*, commenting on the President's speech, said: "Coming from the average public man at such a time the speech would have been extraordinary; coming from Mr. Coolidge it is well night incredible. He administered a rebuke to the whole patrioteering philosophy which the Legion, or at least its most frequently heard spokesmen, has been promulgating since the war. Item by item he took up all those things for which the Legion stood, increased armaments, racial discrimination, abridgment of individual liberty, cheap 100 per cent Americanism, and he analyzed them and exhibited them for what they are really worth."

The President did not merely plead for a tolerant attitude toward racial and religious minorities, but smashed the theory of racial superiority itself. "Whether one traces his Americanism back three centuries to the Mayflower or three years to the steerage is not half so important as whether his Americanism of today is real and genuine; no matter on what various crafts we came here, we are all now in the same boat. . . . We must all realize that there are true Americans who did not happen to be born in our section of the country, who do not attend our place of religious worship, who are not of our racial stock or who are not proficient in our language. . . . We can make little contribution to the welfare of humanity on the theory that we are a superior people and all others are an inferior people. . . . We are not likely to improve our own condition or help humanity very much until we come to the sympathetic understanding that human nature is about the same everywhere, that it is rather evenly distributed over the surface of the earth and that we are all united in a common brotherhood.

"We can only make America first in the true sense which that means by cultivating a spirit of friendship and good-will, by the exercise of the virtues of patience and forbearance, by being 'plenteous in mercy' and through progress at home and helpfulness abroad standing as an example of real Service to humanity.

". . . It seems clear to me that the results of the War will be lost and we shall only be entering upon a period of preparation for another conflict unless we can demobilize the racial antagonisms, fears, hatreds and suspicions and create an attitude of toleration in the public mind of the peoples of the earth."

Has this cold, taciturn child, son of the Vermont farm, caught among the granite mountains of his ancestral home, the echoes once heard by that other son of the soil—the rail-splitter Illinois?

## Archaeologists

WHILE archaeologists burrow in the dust of dead centuries for the ruins of former civilizations, high explosive shells burst in the ancient streets of Damascus and the rumbling of a gigantic revolt of the colored races against white rule is heard. All civilizations contain within themselves the seeds of their own destruction.

According to the London *Times*, the French authorities are administering Syria with an iron hand. A fortnight ago they brought the bodies of a number of brigands to Damascus, strapped them to the backs of camels, paraded the mounted corpses through the streets and exposed them in the public square —as a warning to the turbulent population. Instead of terrifying them into compliance, the sight provoked fresh violence. Attacks were made on groups of isolated Circassion irregulars, then on the French regulars and finally on the Armenians.

In retaliation the French shelled the city, bombed it from airplanes and sent tanks crashing through the streets. The Street Called Straight was partly demolished. The Palace of Azm, which housed priceless treasures of Moslem art, was partly destroyed and looted. The Senaniyeh Mosque had a large hole blown in its dome by a shell.

Will some future archaeologist thrust his spade into the dust of long-buried Damascus, as today Dr. Slousch disinters the Agrippan wall, once built to protect Jerusalem? Will the other great centers of civilization—London, Paris, Moscow, Berlin, even New York—share the fate of all their long line of forerunners? The green banner of Islam is raised. The voice of the prophet proclaiming the day when "Nation shall not lift up sword against nation" is drowned in the whir of propellors and the crash of armored tanks.

## The Wave Ebbs

A WAVE of conversion rumors has recently filled the Jewish press. It started with a report that Luigi Luzatti, the veteran statesman and world famous scholar had become a Catholic. Preference for the same religion was attributed to Ephrem Zimbalist and his wife.

To offset this comes an apparently reliable report from Europe which tells of Hans Herzl's departure from his latest conversion—back to Judaism.

M. J.

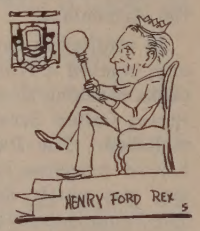
## A Reform "Fundamentalist"

RABBI ISAAC MYER WISE, the founder of the Hebrew Union College, is thought of almost exclusively as the protagonist of Reform. However that may be, an even cursory perusal of his book "Pronaos to the Holy Writ" shows him to be an exponent of so conservative a Bible exegesis that it would strike many Jewish scholars of today as 'fundamentalist.' In this book, Rabbi Wise aimed to "establish on documentary evidence the authorship, date, form and contents of each of its books and the authenticity of the Pentateuch."

M. J.

# A Cross-Section *of* American Jewish News *of the* Month

## Politics




HENRY FORD as king of Poland is the latest idea of Polish politicians of unscrambling that unhappy republic's financial omelette. It is pointed out that he could still carry on his vast flivver business, because his presence would not be needed for every month of the year. The B'NAI B'RITH MAGAZINE staff favors the kingship, provided it is for twelve months a year. . . .

. . . Simultaneously with the announcement of the Ku Klux Klan that it would no longer oppose the Jew and the Negro comes word from Detroit that Henry Ford is bitterly opposed to the Kluxers. . . .

. . . Elections from all parts of the country, notably New York and Detroit, indicate that the Klan is dead politically. Now if it would only stay dead. . . .

. . . Meyer Jacobstein, one of the few Ph. D.'s in American political life, who represents his district in Congress, declined to be a candidate for mayor of Rochester, New York, on the Democratic ticket, in spite of party leaders and public demand. . . .

## Social Welfare

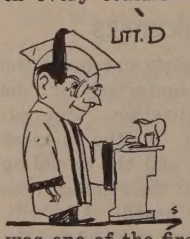
THE fiftieth anniversary of the founding of Hebrew Union College was celebrated at Cincinnati by alumni, delegates to the Central Conference of American rabbis and other leaders in Jewish life. As part of the jubilee, honorary degrees of Doctor of Hebrew Law were conferred by Dr. Julian Morgenstern. Gifts totalling $450,000 were announced as part of the proposed endowment fund of $5,000,000. Tribute was paid to the memory of Isaac M. Wise. Alfred M. Cohen, president of the B'nai B'rith as well as of the board of governors of the college, welcomed the delegates. . . .

. . . The Central conference of American Rabbis decided to accept proselytes into Judaism and adopted a manual for their instruction. This explains the historic attitude of Judaism to non-Jews; gives a synopsis of Jewish history and presents cardinal Jewish teachings, as illustrated by the Bible. Proselytes are required to renounce the belief in a personal Messiah. . . . Resolutions were adopted endorsing reduction in school schedules to provide time for week-day religious instruction, but opposing such instruction in public schools or classification by religious affiliation, and thanking President Coolidge for his Omaha speech favoring tolerance. . . . Dr. John W. Herring, field secretary of the Committee on Good-will between Christians and Jews, Federal Council of Churches of Christ, told the delegates: "The door has been unlocked to new possibilities in the inter-relationships of the religions of the future." . . .

. . . The Union of Orthodox Jewish Congregations voted to erect a replica of the Liberty Bell and present it to the city of New York in celebration of the sesquicentennary of the signing of the Declaration of Independence. Other resolutions urged modesty in women's dress; introduction of the five-day week in industry; the founding of larger Jewish community centers; condemnation of the abuse of the sacramental wine privilege; and the training of orthodox rabbincal and lay leaders. . . .

. . . Although New York Jews spend fifty millions a year for *kosher* meat, 40 per cent of the meat sold as *kosher* is non-*kosher*, according to delegates. . . .

. . . At the first national conference of the women's branch of the Union, Mrs. Herbert S. Goldstein was elected president. Resolutions were adopted, favoring the establishment of a scholarship fund for needy Yeshiva students, and of "at least one kosher restaurant in every community." . . .




. . . Adolph S. Ochs, owner and publisher of both the New York and the Chattanooga *Times*, was made doctor of letters by Chattanooga University. Mr. Ochs was one of the first contributors to the university when it was founded as U. S. Grant University, a Methodist institution. He was characterized as the "directing genius of the greatest newspaper in the world," by President Arlo A. Brown, who conferred the degree. . . .

. . . Daniel Guggenheim, founder of the $500,000 Guggenheim School of Aeronautics at New York University, turned the first spade of earth on the site selected for the building. He expects to devote his life to the promotion of aeronautics "as a part of my duty to my country, whose ample opportunities have ever been at my hand and whose bountiful blessings I have had the good fortune to enjoy.". .

. . . The omission in a letter issued by David Brown, of reference to that part of the Philadelphia resolution referring to Palestine brought charges and counter-charges from various factions in American Jewry. The Central Conference of American Rabbis, in endorsing the United Jewish Campaign, narrowly defeated an amendment which would have referred directly to the Palestine clause. The Union of Orthodox Congregations, on the other hand, in endorsing the campaign, made particular reference to the much mooted clause. . .

. . . The American Jewish Congress took a further step in emphasizing the importance of Palestinian relief by demanding publication of a budget, showing how the $15,000,000 is to be allocated. . . .

. . . Louis Marshal promptly replied that an allocation of funds to be expended would be impracticable and reiterated that the spirit of the Philadelphia compromise was being followed. At this writing each faction insists that the other has violated the spirit of concord by being unduly suspicious. . . .

. . . The fact that Jewish pleasure resorters sit about in their shirt sleeves and bathing suits and sing Yiddish songs at night is no basis for enjoining them from occupying Monmouth Beach, New Jersey, according to a decision by Chanceller Berry. A suit had been brought by property holders who objected to the presence of New York Jewish business and professional men. . . .

. . . Blue nose reformers were given rebuff when three New York judges, sitting in Special Sessions, acquitted Louis Techman, a laundryman, of charges of operating a laundry on Sun-

day. The justices pointed out that Mr. Techman had complied with the law by observing Saturday as a day of rest. . . .

. . . "The Jew is naturally given to introspection and worry" is the observation of Dr. W. A. Evans, writer of a column of health information. "Dropped stomach," a condition, the worst feature of which is knowing about it "is largely a complaint of Jews." . . .

## Philanthropy

ONE thousand citizens of Denver, together with hospital officials and officers of the B'nai B'rith, participated in the dedication of the B'nai B'rith infirmary, of the National Jewish Hospital. Speakers included Clarence J. Morley, governor of Colorado; Benjamin P. Stapleton, mayor of Denver; Father William O'Ryan, of St. Leo's Cathedral and Dr. William S. Friedman, founder of the hospital. Edwin J. Schanfarber, of Columbus, Ohio, and Harry H. Lapidus, of Omaha, Nebraska, chairmen of the campaign to provide the $350,000 to erect the building, laid the corner stone. At a banquet following the event, speeches were made by Judge Ben Lindsey; Congressman Emanuel Celler, of New York; Henry Monsky, Omaha, and Sidney G. Kusworm, Dayton, members of the executive committee of the B'nai B'rith; Judge A. B. Frey, St. Louis, president of District No. 2; Sam J. Leon, Omaha, president of District No. 6, and Daniel Alexander, Salt Lake City, president of District No. 4. . . .

. . . Six hundred men and women paid $60 a plate for a vegetable dinner at the Hotel Astor, as part of a campaign to raise $72,000 for the National Farm School. If part of this fund should be set aside for the purpose of making spinach more palatable, there will be no difficulty in going over the top. . . .

. . . Jewish charities will be the principal beneficiaries of the will of the late Julia Mayer, of Philadelphia. Of her estate of $300,000, Miss Mayer left $100,000 for the erection of an addition to the Jewish Hospital, $60,000 to the Jewish Foster Home and Orphan Asylum; $10,000 to the Federation of Jewish Charities and $10,000 to the Hebrew Sabbath School Society. . . .

. . . A Jew, who declared he was "glad to have an opportunity to contribute toward such a worthy cause" was the first contributor to the general community campaign for the erection of a new edifice for the First Congregational Church of Washington, D. C., the church attended by the president. . . .

. . . Charles Hirshon, formerly vice president of the General Cigar Company, left $100,000 to the New York Federation for the support of Jewish Charities. . . .

## Immigration

TO protest against being separated from their families by immigration restrictions, the Alliance of Declarants and Future Citizens held a national conference in New York. The members are residents who have already declared their intention of becoming citizens, but who have still a year or two to await the granting of their final papers. . . .

. . . But perhaps the outstanding example of the rigidity of our immigration law is the refusal of immigration authorities to permit Professor Joffe, Professor of the Leningrad Academy of Science and winner of this year's Rockefeller prize for his work in condensing electrical energy, to enter this country. He had been invited to lecture before the Rockefeller Institute. . . .

. . . The families of seven rabbis were saved from deportation by the HIAS. All seven had left for this country a few days after May 26th, 1924. Had they left after July 1, or before May 26 they would have been admitted, in accordance with our rather tangled immigration laws. The families were given permission to remain only until March 1, 1926, but it is believed that by that time Congress will have passed a bill, already favorably reported, permitting them to remain permanently. . . .

. . . The severity of our immigration policy was strikingly exemplified by the suicide of Samuel Tennenberg, 56, a German immigrant, at Ellis Island. Tennenberg, a wealthy merchant before the War, followed his wife and children to America about nine months ago. While working in a bakery, he contracted asthma, went to a hospital and was taken from there to Ellis Island by officials, who threatened him with deportation for being a public charge. Tennenberg stabbed himself. . . .

## The Arts

EGYPTOLOGISTS disputed the claim of Prof. Hubert Grimme, of Munster University, to having translated a letter (engraved on stone) from Moses to Pharaoh's daughter. According to the German savant, inscription reads: "I Manassah, Captain of the Mountain and Chief Priest of the Temple, thank Hiath-hephsat, daughter of the Pharaohs, that she drew me from the Nile and promoted me to high honors." Manassah is supposedly a variant of Moses. The inscription has baffled scholars for twenty years. . . .

. . . Dissatisfied with an error of one ten-thousandth of one per cent in his measurement of the velocity of light, Prof. Albert A. Michelson, the only American holder of the Nobel prize in physics, has decided to make a fresh attempt at Mount Wilson observatory, California, next summer. His measurements, he expects, will verify the Einstein theory of special relativity. . . .

. . . Of twenty-one prizes offered by the New York Yale Club to freshmen for scholarship, four were awarded to Jews. Twenty-two of the 180 ranking freshmen in scholarship are Jews. . . .

. . . In memory of Professor Albert T. Clay, archaeologist and founder of the American School of Archaeology at Bagdad, a chair in Judaism will be established at Yale University. . . .

. . . Professor Jacob Frenkel, professor at Leningrad Polytechnical Institute, was awarded the Rockefeller prize for 1925 for the greatest contribution to technical science during the year. . .

. . . Unaware of her father's death, Sophie Braslau, the contralto, continued her concert at the Springfield, Massachusetts, Musical Festival.

. . . Samuel Silverman, a native of Russia, topped the 115 winners of university scholarships of New York county with an average of 96.84 in his college entrance examinations. Close at his heels were Eleanor D. Frankel, with an average of 96.53, and Victor Brociner. In the Bronx, the leader was Louis Volansky, while Beatrice Schrumpf was third. Sulamith Schwartz led the King county awards, with Rebecca Kornblith third. The fact that Silverman's father has not yet received his final citizenship papers, however, and that Samuel is therefore not a citizen, may deprive him of his scholarship. . . .

*THE rabbis thought to destroy him by ex-communication; the mob confirmed the verdict with stones.*

*Time has erased from the memory of men the names of the rabbis who signed the bull of ex-communication, but though Isaac M. Wise was buried 25 years ago, his free spirit flourishes in the living works of American Jewry and its institutions.*

*The destroyers are dead; the victim is immortal.*

# Th

By *Alfred Segal*

THIS is the story of a victorious prophet. It is the fate of prophets generally to die at the gates of the promised land. Long afterward the victor's crown may be placed upon their bony skulls.

Isaac M. Wise lived to gather the fruits of his sowing.

EVERY generation likes to destroy or to suppress its prophets. In the early years of his career in America, Isaac M. Wise was struck down before the ark in his synagogue in Albany and then led through the streets by a howling mob of his co-religionists who stoned him, spat upon him and jeered him. He had been excommunicated from the Jewish faith by the orthodox rabbis for denying a personal Messiah.

The bull of excommunication was to make an end of him. He had preached a Judaism conformable to the thought and the needs of the nineteenth century. Into his synagogue he had introduced music, had abridged the services, had established the rite of confirmation.

IT IS the quality of true prophets so to speak that their preaching is as fresh in one generation as in another. For example, some 50 years ago Isaac M. Wise wrote:

> "The Jew must be Americanized. He must become an American in order to gain the proud self-consciousness of the free-born man. But in the Americanizing of my co-religionists, will not Judaism disappear in Americanism? This must be counteracted by a better knowledge of Jewish history and Jewish sources. A pride in being a Jew must be aroused, for it is this that the Jew has lost in the ages of oppression. I resolved therefore to emphasize strongly the historical mission of Israel in all my speeches and writings, in order to arouse a consecrated self-

# Drama *of a* Modern Prophet

## Many Have Arisen *to* Multiply His Voice *in the* Land

consciousness; to bring before the public the bright side of the Jewish character, and thus to arouse a feeling of self-respect; to popularize by spoken and written words as much Jewish learning as I might possess, in order to inculcate in others respect for Jewish literature; to familiarize the reading public with the brilliant periods of Jewish history in order to appeal by this means to the growing youth, so as to awaken in them Jewish patriotism."

THESE are familiar words; they might have been spoken in any Jewish pulpit last Saturday. They were spoken for the ears of Jews in a time when the Jew in the mass was yet a newcomer in the land; they might have been spoken today for the ears of Jews who, having attained wealth and position, seek to conceal their Jewish origin, their eyes being uplifted to the tinseled glory of high social place but blind to the glory of a noble heritage.

Or, they might have been spoken today for the ears of Jews who are without the pride that says: "You are a Jew. You are the heir of a great history. You must be a worthy heir, and in every relation of life must so conduct yourself as to bring no shame to the good name of Israel."

THIS ideal Isaac M. Wise set before his eyes almost from the day of his arrival in America in 1846. He was not of the idealists who lose faith when they see no fruit, who grow weary when the labor brings no reward. Neither the bull of excommunication of the wise men nor the blows of the mob desolated him.

This prophet said: "I will multiply my voice many fold. My preaching shall be preached by many men throughout the land. They shall be young men speaking the language of America to American Jews."

HE issued an address to "The Ministers and Other Israelites." "It is a pity," he said, "to observe that any man who is so happy as to have a license to slaughter from some unknown person, can become the minister of a congregation, and the teacher of the youth without any proof of his knowledge of religion and in the absence of any evidence of his conduct as a Jew."

"It is lamentable, but true", he said, "that if we do not unite ourselves betimes to devise a practicable system for the ministry and religious education at large . . . the house of the Lord will be desolate or nearly so in less than ten years."

IN the fourth of a century that followed Isaac M. Wise let no year pass without an appeal to the Jewry of America for the education of young Americans for the rabbinate to the end that "God's word might be inculcated in American hearts."

"As long as we must import our ministers and writers, we will be orphans in America."

"Ye men of Israel", he wrote passionately at another time, "come forward to secure the purpose of your sacred heritage on this free soil; come forward to secure the treasures of Jewish learning to coming generations."

BUT the men of Israel were of divided counsel. There was a separation between east and west of American Jewry. Isaac M. Wise now was of the west, having become the rabbi of *Bene Yeshurun* congregation in Cincinnati. That city had been a small outpost of Judaism; the personality of Isaac M. Wise made it at once a powerful fortress challenging the wise men of the east who stood aloof.

Isaac M. Wise became president of District No. 2, B'nai B'rith, and from this eminence he launched a new crusade. He proposed that the B'nai B'rith undertake to establish "an educational institution for the general benefit of all Israelites and in the interest of science and Judaism." But the heart of the B'nai B'rith in that time was set upon the ideal of an orphan asylum in Cleveland; besides, the B'nai B'rith resolved, it must stand apart from congregational and doctrinal matters.

This transpired in 1866.

AND nine years more were to pass before the prophet was to come to his victory. His spirit was a burning bush that storms of opposition could not quench.

With zeal unabated Isaac M. Wise marched on to his goal with an ever-increasing band of followers to each of whom he imparted a portion of his spirit. It was in 1873 that the con-

*(Continued on Page 60)*

*Group of buildings of the Hebrew Union College*

*The Burning Bush.*

# "*The* First *of the* Jewish Painters"

## *Uriel Birnbaum—Rediscoverer of Moses*

By *Joseph Zolin*

SKILLED hands—well-trained craftsmen who sell themselves, to toil for the profit of smart business men and to serve the taste of the masses — are sure to find their daily bread and something more. If they are productive enough illustrators, many a job will find its way to their studios. If they know only how to spin a yarn, plenty of readers will purchase their novels. For the Philistine is easily satisfied. He does not like to be bothered with much thinking. He worships Triviality and hates Originality. Thus flourish the canny bookmakers on the turf of letters, the trumpet blowers who announce the jockeys, —whereas the real riders of Pegasus seldom find a congenial herald to proclaim their arrival. In this case the unexpected has happened. We must thank the Thyrsus Publishing Company of Vienna and Berlin—has the *thyrsus* become the staff of Moses?—for introducing an artist who really deserves recognition, especially among the Jews, a genius who towers high above the throng. It is Uriel Birnbaum, the Jewish poet-painter of Vienna.

Last month I spoke of Lilien as a "skilled workman." I could not in fairness term him the painter of the Jewish soul or the creator of a Jewish art. I could only call him a forerunner. I even doubted that we are ripe for a Jewish art, predicting that such an art would not exist before the coming of the Messiah, before the fulfillment of all the other hopes which our nation has cherished. Standing before Uriel Birnbaum, I apologize for my incredulity. He is the first of the Jewish painters that will form the glory of Israel. Standing before him, I am filled with the same awe that Moses must have felt when beholding the burning bush. For Uriel—whose name means "My light is the Almighty"—is a cripple—one of the victims of the World War, the war that brought so much woe to the world, but especially to Israel.

The war maimed his body; a bomb-shell mutilated both legs. I do not know where it happened, whether it was somewhere near Przemyzl, or in the snow and ice of the Alps at the Italian frontier. Does it matter? It is enough to know that young Birnbaum is one of our brothers whose blood flowed for the sake of their country. He joined the army a vigorous youth; he returned a battered man. The loving devotion of his nurse, now his wife, saved his life. Is not this man a brand plucked from the burning? Did not the Almighty choose this cripple, fill his soul with hope and faith, give him visions and vigor of mind and make him a bearer of holy messages to Israel and all the world?

DO we need such a messenger and such a message? Have we not preachers enough in Israel, and outside Israel, to tell us of Moses? No book has a greater circulation than that containing the Ten Commandments and the Golden Rule. There is no hero about whom more books have been written than the ancient champion of freedom. . . . Why should new words be added to the thousands of volumes whose titles are listed in the encyclopediae and other works of reference?

The answer is simple: because these works about Moses, no matter how numerous, will never do sufficient justice to his greatness. There is another simple reason, clear to anyone who has read Joel Blau's splendid article in the October number of this magazine. There are still people outside Israel who preach against Moses from all sorts of pulpits, and there are others within Israel who, like Klausner and Zangwill, think it necessary to enrich the literature of Israel by adding to the Mosaic ethic. We need more powerful words to remind us of our duty toward Moses and his life-work, and we should be thankful for a painter who gives us a Moses more majestic than the Herzl-Moses of Lilien and more Jewish than the horn-bearing colossus sculptured by Michael Angelo and posted before the tomb of a pope.

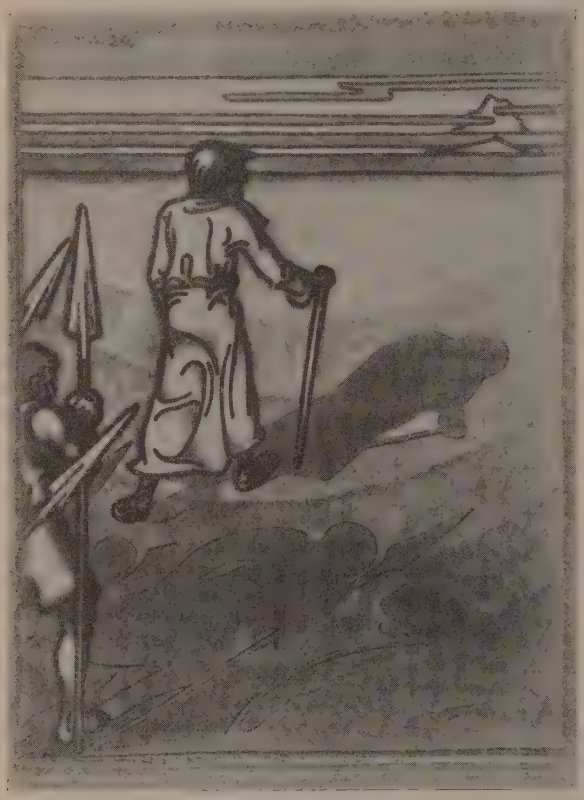
This staunch advocate of Israel's mission shows us the Bringer of the Commandments in a manner more congenial than he has yet been shown—even on the screen. He shows him in an environment genuinely Jewish with no non-Jewish appendices and with no strange morals hobbling behind.

The fifteen pages of Birnbaum's essay prepare us to behold our own Moses, the real *ewiger Jude*. The artist bids us—as Moses was bidden, before he could stand in the presence of God—to doff our dusty shoes on approaching holy ground, to discard our high-heeled conceit that we may be able to behold the flames rising from the ground to the skies, and perceive the truth: that out of suffering, Hope mounts to Heaven. Then the fire itself begins to sing a message of promise, in winged words that fly over fields and forests, over hills and hamlets, over moorlands and mountains, to the shores of far-off seas and the centers of mighty cities. The essay is a poetical prelude to an oratorio in color. Such poetry cannot be translated, even though it is not found in regular patterns of verse. The rhythms of English and German are too different. Birnbaum's poetry is unique, like the soaring of winds, the roaring of waves, the crackling of flames in the night.

Listen to this:

"GREAT men stride over the steep stone-walls of History's hills. Their steps are heavy; their footprints remain in the earth—are ineffaceable. Countless generations of nameless ones come and go,—without leaving vestige or trace. They flow through the hour-glass of Time like grains of running sand. Some noise comes from thither, but never an articulate sound. Let us listen to the voices of the Past, the talk of the thousands of years that are gone. Things have risen and fallen in the ages preceding our own. What message has been left by all those millions of walkers and drifters? Nothing but a faint ripple and mumble, a meaningless, depressingly monotonous murmur. A sombre, drowsy hum that is irritating. But now we distinguish a lively strain, thrilling tunes and a solemn rhythmical march. It is the pageant of the Chosen Men. Their voices carry far, their words are audible from the vast distance. They call each other, they comfort each other, they inspire each other. The older are giving the younger orders: the watchword runs from rank to rank. What does it mean? Carry on! Never despair! Be not dismayed by your lonesomeness, be not disheartened by your solitude. Be not frightened by your own shadows. Oh, those ghastly

**Moses, a Biblical cycle of fifty pictures. With an introductory essay. By Uriel Birnbaum. (Thyrsus Publishing Company, Vienna and Berlin.)*

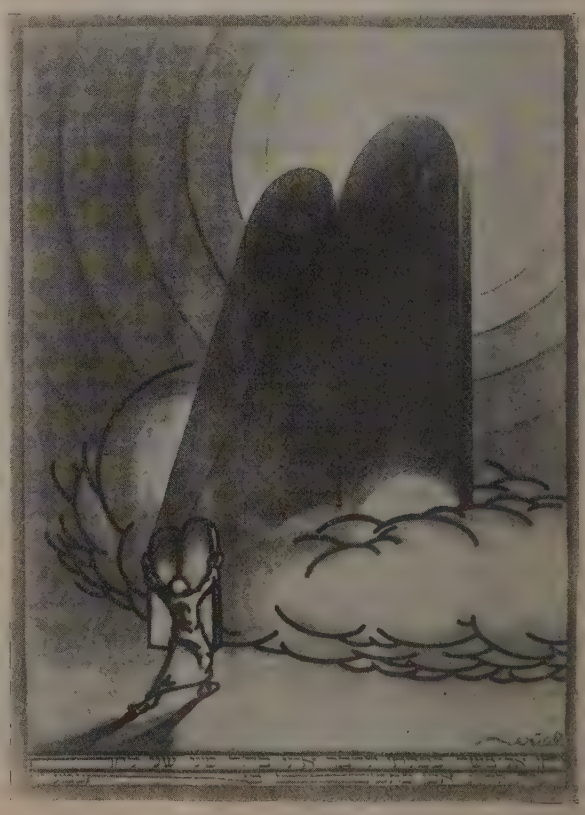


*Mt. Sinai Emerges*

shadows, those silent traveling companions of all those who are great. Those phantoms that cling with fiendish mockery, with mad jests. They are only their comrades, preventing them from joining in the merry-go-round of the multitudes, keeping them from frolicking and mingling in life's daily mummery. Around these Few and Solitary there are masses of dust, multi-colored, whirling about—flickering, wrangling, wilful, presumptuous. All this motley has little reason for existence, has no other destiny than to be trampled upon, stamped down and marked by the Great Path-finders and Pace-makers. Princes and Beggars, Benefactors of the Rich, Poets, Painters, Prophets, Preachers, Conquerors of the Unknown and Commanders of the Law of Love—they have become the pillars of the world, humble in the highest thrones, noble in the murky depths of misery . . . separated from each other by numberless years, distancing, surpassing thousands and thousands. . . . But the Few and Solitary—are they merely mirages, flowing auroras, glints flitting through clouds, rays ripping the mist of Time, the gloom of forgotten ages? Shall we not forget these, too, as if they were images fashioned by Fancy? No, we cannot forget them. A feeling, first dim and dull, then growing into firm belief, into faith, gives us certainty that these Few are not figments of the imagination, but reality. We do not doubt that they were once real men with real lives like our own, men of flesh and blood like those living now, to whom they left their laws and their love. . . . Out of these Few—outshining all others—appears one . . . with deathless name, the supreme personality . . . rising out of the mist to full size . . . a Titan unequaled in manly majesty,—seeking God, finding God—alike the Lord of Justice and the Font of Love, a man molding the minds of men, that they may know how to be both men and sons of God. The one who was first sinner, then saint; first servant then master; the ruler who conquered weakness by courage, who wiped out his guilt by constant toil for others and the discipline of his own mind, who transformed the cataract of his impetuosity into the power of moral energy, the ethical Power to drive, by giving Israel the Moral, Life-hallowing Law—the Law to be obeyed time without end throughout all lands: the wheels of Morality . . . MOSES."

Birnbaum believes all the wondrous things told of Moses. He reads the *Thora* with love and confidence. Not with the calculations of easy-going eclecticism practised by sophists. He teaches us how to read the Bible. This modern Ish Gamzu puts to shame many a well-paid agnostic who considers nothing as a miracle except his own splendid faculties. Birnbaum reveres Moses as the man of great Miracles. He sees in him the incarnation of the Idea of Humanity, the Teacher of Godliness through manliness, the paragon of all who would strongly strive for the improvement of the human race and the challenger of all those who weakly wait for a kingdom of happiness without work, bound to rise mysteriously overnight. He sees in Moses not only the Lawgiver, but the glorious witness to the God of Love who leads Man through tribulation to peace and glory.

THIS confession Birnbaum makes in almost hymnical strains before he shows us his pictures. Unfortunately, in black and white little save the draftsmanship is visible. This might be called bold, or, better still, simple grandly simply, sublimely simple. But without color, how can one realize that one is being introduced to the first of the Jewish painters, to the man with whom Jewish art begins? For it is mainly in regard to color that Birnbaum must be called a Jewish painter. His color deserves in connection with his unique design our utmost attention. As Joel Blau



*God Gives Moses the Tablets*

*Hear, O Israel!*

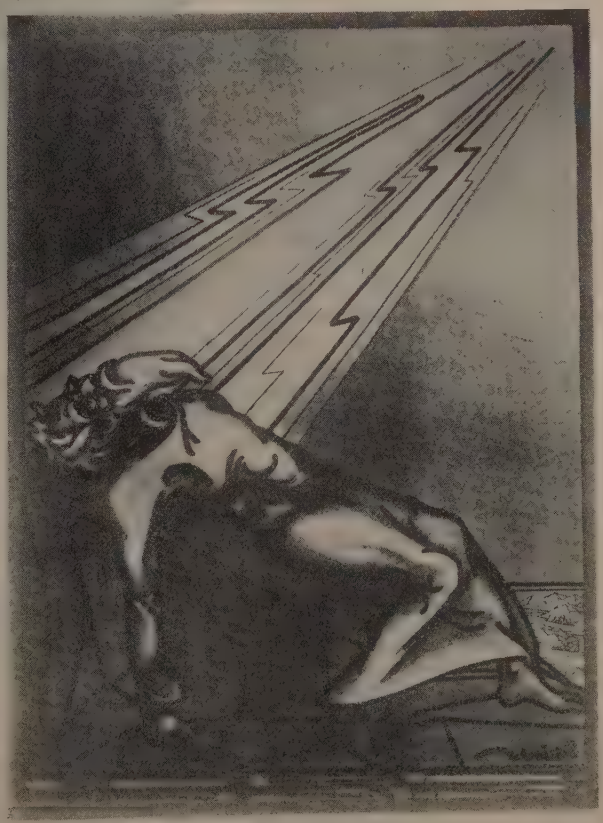
puts it so clearly: "Simplification for the sake of intensification is the characteristic feature of Judaism, of the spirit of Israel." In poetry we know the difference between Sanskrit, Greek and Roman poetry on the one hand and the songs and tales of the Bible on the other. True Jewish art in painting and in sculpture, just as in poetry, does not particularize, but concentrates. It achieves greatness with ease, it is an artless and masterly art. This characteristic concentration strikes us in all the pictures of Birnbaum. His colors are primal, plain: here peaceful, soft, soothing: there fighting, stormy, vigorous, triumphant. Without color, the drawings may appear strange, bizzare, even incomprehensible. In color, one sees depicted the clearness of heaven and the lustre of precious stones, a glowing display of light and shade—the light of the first word of creation crowning the barren twigs, the oddly intertwined shoots of the bush in the desert, heavenward pointing . . . Undying Fire.

Birnbaum, the painter, follows the great Master through all the phases of his existence. We see his morning of life clouded by the cruelty of the tyrant and his hirelings, while his cradle, in its humble hut, is guarded by mother love. We see the child exposed to the greedy Nile: the silver rays of moon and stars fall upon the infant's hiding-place during the night, and the song birds wake him at dawn. We see him sitting beneath the giant columns of the palace, studying the hieroglyphics. We watch him leave the palace and make the cause of his brethren his own, choosing the path of thorns, instead of the easy way of mediocrity. We see him strike the Egyptian as though he were a brutal Egyptian himself, then fleeing, softening under years of service, bearing the burden of doubt, asking again and again the question: Has the God of Abraham forsaken His people and forgotten His love and His promise of grace; are the idols of Egypt more powerful than *El Shadday?* We find him receiving answer in the Burning Bush, then returning to fight for his people's freedom as no man has ever fought, and succeeding through the might of *Adonay*. We are shown the drama of the destruction of Pharaoh in the mighty waters and the dawn of a higher Liberty upon Mount Sinai. We witness the grandeur of the moment of Revelation, followed by new trials, in which love, righteousness, loyalty and humility stand the severest tests. Then he appears before us in his glory, exhorting Israel, summoning it to choose the way of Eternity and Spiritual greatness and blessing it in the hour of his parting. We see him die the death of the righteous, by a kiss of the Lord, and we catch a glimpse of his tomb hidden on the heights of the Pisgah.

As all the colors which we behold in nature are only the reflexes of light in various refractions, so all the symbolical meaning underlying Birnbaum's art as a colorist is focussed, as by a single convergent lens, in the word אמת *Truth* which adorns the robe and ornaments of the *Thora* on the binding paper of the book. Even the color of the cover and the printing on it are symbolism. Wisdom is won from heaven and must labor to enlighten the world.

WILL this book have the material success that it deserves? No doubt the Austrian and German Lodges of the B'nai B'rith combined with the foremost Jews of the world will find a way to honor this artist, who is already an honor to Israel. May I be permitted a suggestion? At least twelve among the fifty pictures are extraordinarily well adapted for reproduction in stained glass and would prove highly decorative for Jewish meeting places. Touched by sunlight, irradiated by living beams, these would become works of glory.

The success of a Jewish artist so highly gifted would be a *Kiddush ha-Shem*, a victory for the Spirit of Israel.



*Moses' Death*

# A Ghetto Dreamer *of a* Universal Dream

*By Harold Berman*

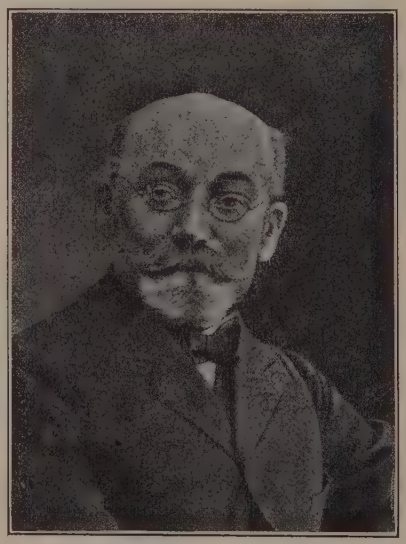
REPRESENTATIVES of all the European and many of the Asiatic nations gathered recently in Paris, France, in biennial conference. They came as the representatives, duly chosen by their respective national groups, to the congress of the Esperantists, a widely-ramified group whose aim it is to create a universal language for all mankind—one tongue for all races and groups of men.

To us Jews this congress is of especial significance, because this movement for a universal language and for the creation of a closer and more harmonious relationship between races and peoples had its origin in the fertile brain of a Jew,—a son of the despised Polish ghetto at that! Esperanto, the universal tongue whose gradual penetration into the furthest confines of the world is serving to bind the human race, as by a many-linked chain to the fellowship and brotherhood of man, is the spiritual child of Doctor Ludwig L. Zamenhof, a Jewish physician of Warsaw, Poland.

How Dr. Zamenhof came to create this universal language, the genesis of this great dream of universality, is a story as peculiar of the founder as it is eloquent of that race of dreamers which the ghetto has bred all through the ages. Yes, it is eloquent of that despised portion—a little while ago called the "Russo-Polish," but today the "Polish" ghetto—with its three million souls of the most deeply rooted in tradition, the least affected by outer influences of the Jewish race. The life-history of this man and his dream are alike of surpassing interest.

DR. L. L. ZAMENHOF was born at Byelostok, Russian Poland, in December, 1859. The stock of which he came was far from usual. Both his grandfather as well as his father had been teachers of French and German, the latter a professor at various government schools. They were thus pioneers in the *haskalah* movement—that newly-awakened desire for secular education and culture among the Jews of Eastern Europe, who, up to that time, had been content to study their own traditional sacred books and to shut out deliberately all secular knowledge from their midst. In 1873 Markus Zamenhof, the father of the future inventor of the universal language, removed to Warsaw, where he occupied the position of professor of German, first at the Veterinary College and afterward at the *Real* Gymnasium. He was one of the three Jews to occupy professorial positions in Poland at the time, and the position carried with it the title of "state councillor."

This Jewish professor of German at



*Dr. Ludwig L. Zamenhof*

a Polish institution of learning was the author of several text-books, a rabbinic phrase book in Hebrew and a polyglot phrase book among others. We see thus that, though an employee of the Russian government and engaged in the teaching of secular subjects, his interest in the peculiar mental needs of his own people and their thousand-year-old literature did not lessen by any means. And it was this patriotic ardor and interest that he handed over, as a precious heritage, to his even more distinguished son, Ludwig Lazarus Zamenhof.

LUDWIG LAZARUS ZAMENHOF studied medicine, first at Warsaw and afterward at Moscow, Russia. He became an M. D. in 1884, and settled down to the practice of his profession, first at Warsaw, later on at Khurson, Grodno and once again Warsaw, where he practiced mostly *among the poor*. That great and pure strain of idealism that coursed through his veins and which he had inherited in such rich measure from both his father and grandfather led him to settle among the poor and the helpless and to give them—and them only—the benefits of his great skill. He felt that they were far more in need of it than were their more prosperous brothers and sisters.

WHILE engaged in the practice of his profession, he had the leisure, as well as the inclination, to dream the great dream of a universal language and a universal brotherhood. The memories of his childhood days in his native Byelostok aided him not a little in this great desire. At Byelostok, as in many another town of the Russo-Polish ghetto of that day, no fewer than four languages were being spoken by the various factions of the populace—Russian, Polish, Yiddish and German. No one understood the language of members of any faction but his own, and this in turn led to confusion, misunderstanding and hatred. The greatest sufferers were, as usual, the Jews, who were hated and oppressed by all.

For three long years Dr. Zamenhof worked at the composition of a Yiddish grammar, after which he conceived the plan of a universal tongue, not, however, as a language for other people, but for his own Yiddish-speaking and scattered people. He wanted to create a sort of "universalized" Yiddish; a Yiddish understood by all the Jews of the world wherever they might happen to be. Gradually, however, his dream grew and assumed larger proportions. On the bases of the Romance and Germanic roots he now constructed his Esperanto, a language for the use of all races and nations. For nearly ten years after the book, signed *"Doktoro Esperanto"* ("Doctor Hopeful") was ready for publication, he could find no publisher for this apparently foolish dream of his. He was obliged to publish it at his own expense; but its success was in-

*(Continued on Page 60)*

*Epstein Standing Beside His Hudson Memorial Relief, in Hyde Park, London*

*Is This Sculpture, Which Caused a Sensation in Art Circles, Really Jewish In Its Essence?*

© Wide World

# Is There *a* Jewish Art?

## *A Reply to Mr. Golding*

### By Regina Miriam Bloch

THE above question has been raised by Mr. Louis Golding in an extremely clever article.* That I disagree with his argument naturally does not in the least detract from my keen pleasure in its literary quality. According to Mr. Golding, the central idea of his essay, which one must seize from his massed classical allusions, is that there has probably never been a really typical Jewish art. Thus it has also presumably been left to an exquisitely sartorial *arbiter elegantae*, a Jewish artist named Gabo, to invent a new form of sculpture which may be the Jewish art of the future. From Mr. Golding's description this masterpiece is certainly a piece of futurism already. Gabo apparently resented "the strait waistcoat of a static conception" in sculpture. Thus he invented a Thing he called "War Memorial", which was "a strange distorted complex of steel lines and springs plucking like a claw into the void. He then wound up the contraption with a key and set the phantasm moaning and gesticulating. It played with its own frenzied shadows as an obsessed mind with its fears."

It is only recently that I discovered a vital hidden factor which molds the artistic expression of all nations. I realised that art has ever mirrored not alone the beauties but the faults of its race. The lesson and the flaw both show forth in the shining glass of its truth.

**Author's Note:—Some time ago Mr. Louis Golding challenged the existence of a purely Jewish and typically racial art under the above title-heading in an article published both in America and England. Mr. Golding averred that he could see no difference between the artistic works of Epstein, Kramer or the David of Donatello, and ended his discourse by describing "a strange distorted complex of steel lines and springs," the creation of the Jewish Soviet artist Gabo, who propounded it as a representation of a "War Memorial."*

*This extraordinary contraption made Mr. Golding wonder if "out of the strict nightmare of the Soviet, has a young Jew created at length a Jewish art?"*

*My own reply to Mr. Golding's remarkable statement and curious sequence of ideas, appears herewith.*

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Greek art gave us heavenly peace and loveliness, but its Atlas bearing the globe, and its terrible Atlantes holding up huge burdens on their aching heads, revealed a callous indifference to human suffering, which marred the exploits of their gods (as when Apollo flayed the satyr Marsyas), and which brutalised their gladiatorial games, later inspiring the spectacular cruelties of the Roman arena under Nero and Caligula. Egyptian sculpture revealed a vivid intimacy with life, but its symbolism gradually grew over-laden and finally slurred the original meanings, disclosing a land weighed down by a priestcraft which the stern Mosaic decrees dispelled from our own faith.

INDIAN art is full of myth and the riches of fable, yet it is coarse betimes and betrays a lax morality. Much as I love the splendours of Chinese art, I know that its strange contortions and distortions point out the weakest spot in the complex spiritual make-up of Cathay in ages of torture and cruelty, grievous punishments and inhuman barbarism rubbing shoulders with a wealth of imagery, a splendor of detail and patience of portrayal which have perhaps never been surpassed. One only needs to look at the dreadful pictures of hell and its agonies which must have ruffled the souls of the sleepers in the Tudor bedrooms at Hampton Court Palace, to comprehend how the bitter Calvinism of the period influenced its art and made it possible but a few centuries back, for the English people to send its Tudor consorts, its nobles and its Stuarts to the block. And was it not a famous cartoon showing the head of Louis XVI like a pear, which materially inflamed the French revolution towards its ghastly final tragedy? And what a hideous contradiction in character and achievement it produced in

*(Continued on Page 61)*

# Anthropology *as* She *is* Wrote

*A Cartoon Based on Recent Books Dealing With Jews*

By A. A. Roback

*Editorial Note*

*AT the Northwest corner of Arabia, in the territory watered by the Jordan and bordering on the Mediterranean, there lived a people whose destiny was not altogether without effect on the course of history.*

*The influence of this people, the tribe of Israel, has been greatly exaggerated, for it is only its individual members that have accomplished distinguished feats. As a nation the Jews have not achieved anything significant or decisive* (except to imbue the world with monotheism giving it Christianity and Mohammedanism in addition to Judaism).*

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**Jewish Influence.** There is a belief that the Jews form a distinctive race, a homogeneous ethnic group, but nothing is farther from the truth. Anybody who has traveled extensively knows that the Jews in Poland wear long kaftans; in Morocco they are dressed in a fez; in China they are wrapped in mandarins, while in the United States many are to be seen in breeches. The same is true of other wearing apparel. Has anyone seen the Jew exclusively in a wing collar or a soft collar? Have we not had occasion to spot a member of this "nationality" now and then with a bow tie, while at other times, as these Israelites come streaming from their synagogues on the *Yom Kippur*, do we not observe the most variegated assortment of cravats, four-in-hands, etc.? I have in the course of my researches even found an old patriarchal Jew wearing no tie at all.

The Jewish physiognomy is another of those widespread fictions which are invoked in favor of the doctrine of a Jewish race. The illustration on the next page is that of a full-blooded Moslem, yet most readers will be inclined to mistake him for a Jew.** On the other hand, I can cite several cases of Gentiles who bore a Jewish cast of countenance.

In the light of these facts it would be violating the elementary principles of morphology to ascribe a homogeneity to a group of people manifesting such diverse tastes and habits.

**Jewish types.** If there is a specific Jewish type I should imagine it would be found among the Spanish Jews, whose noble qualities and intellectual gifts are so well known;

*A. A. Roback*

and that is due to the shape of their skull, which is dolichocephalic, while the Jews in Central Europe are brachycephalic, measuring 83.31074265. Since the index of the autochthonous nationalities among which these Jews resided measured 79.31074254, we can perceive that the similarity is striking in most of the figures, which shows furthermore that the Jewish skull conforms to the cap of the adopted country.‡

**Stature.** When we come to consider their stature, we are struck with the appalling stuntedness of the hordes of these people living in Central Europe and almost ready to invade the precincts of Nordic Germany. Sometimes you will run across Jews only three feet four in height (according to the Jewish law, we must regard every thirteen-year-old boy—that is to say, after confirmation—a full-fledged Jew with all the rights and privileges of the adult). It is often supposed that anti-Semitism is a malicious movement, that it is borne of prejudice, but reflect only on the consequences of these undersized masses entering Germany, and for that matter our own country, and we shall appreciate the urgency of restricting immigration in favor of the hotel swiss.***

**Population.** The population of the Jews is variously estimated as between ten to twelve million. In the United States alone there are near two millions, and New York is said to harbor about 100,000 of the race, mostly descended from immigrants.

**Characteristics.** Certain physical and mental characteristics have for a long time been associated with the Jews, such as the absence of inebriety, which would go to show either that they are temperate or that their system is liquor tolerant. But neither of these alternatives will hold with the Jews. Their freedom from alcoholism is to be ascribed wholly to the fact that they have lived in a Ghetto. "But among their descendants drunkenness is becoming more and more common."**** In the same way may be explained all the other immuni-

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**Eugene Pittard "Les Races et l'Histoire," Ce sont les individus ou les groupes et non la nation à qui ont été dévolués des actions politiques souvent déterminantes.*

***The reference is to Ripley's "Races of Europe" and Fishberg's "The Jews."*

*‡The reference is to Franz Boas' findings (See his "Primitive Mind").*

****Ripley's "Races of Europe," pp. 372-373. "Germany shudders at the dark and threatening cloud of population of the most ignorant and wretched description which overhangs her eastern frontier. Berlin must not, they say, be allowed to become a new Jerusalem for the horde of Russian exiles. That also is the American problem. This great Polish swamp of miserable human beings, terrific in its proportions, threatens to drain itself off into our country as well, unless we restrict its ingress."*

*****Fishberg's The Jews, p. 275.*

ties and susceptibilities of the Jews. First, they are not true; secondly, if true, they hold also of other nationalities, and thirdly, if there are traits which are peculiar to the Jews, they can be envisaged as the result of the restricted conditions under which the Jews were living for many centuries, transmitting these acquired characteristics to their descendants.‡‡‡‡

**Musical Aptitude Explained.** The notable proficiency of the Jews as interpreters of instrumental music, and especially in violin, only goes to support our view. Not being allowed to indulge in the hunt and chase pastimes, their impulse to use weapons like the bow and arrow expressed itself in the use of bow and violin; and as "practice makes perfect," this proficiency in the course of centuries became pronounced in the concert chamber.*

**Jews and Capitalism.** In one sphere, however, they have made a remarkable contribution, viz., in finance, and as is well known, modern capitalism dates from the Jews. That the Jews should have developed the gigantic capitalistic system as we have it today is not unnatural, for as Freud has pointed out, the sublimation of the sex instinct is the force which is responsible for all the achievements of civilization; and the Jews have been enjoined by the marital laws in the Bible to observe greater intervals of continence, thereby being compelled to turn their libido into other channels, thus creating the vast capitalistic movement.**

**Language.** The Jews, in addition to the gesture language, employ as their medium of expression two languages, *viz.*, Hebrew and Yiddish, which latter is a jargon without grammar or literature. The emancipated Jews, of course, no longer resort to either, the immigrants alone clinging to their antiquated form of speech. Yiddish is spoken by the Jews on week days, while Hebrew is made use of on Saturdays only.***

**Intelligence.** Finally we must touch upon the widely reputed Jewish intelligence. In the first place, it is sufficient to recall the fact that the Jews are not a Nordic people in order to satisfy ourselves that they cannot rank high in intellect. Secondly, the data from the army psychological examination during the Great War proves the untenability of the general belief. A glance at the subjoined tables will make it clear that the Russians and the Poles were among the very lowest in intelligence as tested by psychologists. Now, since "it is fair to assume that our army sample of immigrants from Russia is at least one-half Jewish"‡* one ought not to hesitate drawing the conclusion that the Jewish immigrants have an intelligence below the average.

True, the Jews are considered to be generally bright, and "investigators searching for talent in New York City and California schools, find a frequent occurence of talent among Jewish children." The reason, however, is not far to seek. "The able Jew is popularly recognized not only because of his ability"**‡‡but because he is a Jew. If the able Christian were to remodel his nose so as to look like a 6 in script, and change his name to Cohen or Levy, no doubt his ability would become equally recognized, and he might be just as successful as his Jewish rival.

The upshot of all this is that Nordica must be reserved for the Nordics only, and all the rest must be registered and deported, so that the unadulterated Nordic intelligence might reign supreme.

*A Full-Fledged Jew*

*Only His Nose is Semitic*

*A Jewish Bowman*

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‡‡‡‡*In spite of the fact that, with the exception of Paul Kammerer and one or two others, all biologists are agreed that acquired characteristics cannot be transmitted, as shown by the experiments of Weismann.*

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**I am not aware as yet that any of our dissectors have made use of this argument, but I shall not be surprised to find it some day in a ponderous tome by an anthropologist. (A. A. R.)*

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***See Sombart's "Die Juden und das Wirtschaftsleben." It is hardly worth while to dwell on the exceptions like Marx, Lassalle, Edward Bernstein, Rosa Luxemburg, Trotsky, Emma Goldman and others. It is enough to remind the readers of the expression "rich as a Jew" to convince him of the capitalistic tendency of this race. ***The last sentence is a reference to "Races and Immigrants in the United States," by Commons.*

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‡*and**‡‡ *Quoted verbatim et literatim from Brigham's "American Intelligence," pp.. 189-190.*

# Hannah's Children

By *Yossef Gaer*

© 1925, B'nai B'rith Magazine

*Illustrated by* C. H. *Kellner*

*"The fast is very hard on you this year, mother." Hannah did not reply, but pressed her youngest born to her breast with all the strength left in her.*

*SYNOPSIS.*

*THE solemn rites of Yom Kippur eve have been performed by the Jews of Yankovke, a small Bessarabian town. Far into the night, long after her two children have fallen asleep, Hannah lies awake. As she rises early the following morning, thoughts of her children overseas fill her mind, and on this Day of Atonement, she formulates the hope that some day again her flock will be gathered around her.*

WHY don't you sleep, Moyshele?" she asked, when she heard him tossing about on his uncomfortable bed of chairs.

"Are you awake, mother?" Gitele asked from her place on the plush sofa. "It must be early."

"When there is work to do I can't wake you any too late, and today, as if in spite, you wake early. Sleep, children, sleep!" admonished the mother.

"I can't sleep," said Gitele. "Are you going to fast all day, Moyshele?"

"Certainly! I fasted until three o'clock last year!"

"You don't need to fast all day, my son, you aren't thirteen years old yet. Until noon is enough for you."

"But Gitele will fast all day, and she doesn't need to fast at all because she's a girl!"

"Gitele is three years older than you. Besides I didn't say that Gitele was to fast all day."

"But I will!"

"If she does, I will, too!"

"Do as you please, children. But if you get hungry, there are some giblets in the bread-box."

"How does it look outside, mother?" Gitele asked.

"As on my heart, child—cloudy and windy. And it will surely rain."

"I hate rain on holidays."

"The Creator of the World knows what is best. Let us get up Moyshele." Hannah dressed and washed her hands and eyes, but she did not wash her face, for fear that a drop of water might fall on her lips and break the fast. The water was ever tempting to Moyshele, but he did not wash even his eyes. Three times he poured water on his right hand, and three times on the left. Then he said his waking prayers.

WHEN Hannah reached the women's hall the morning prayers had not yet begun. She seated herself, adjusted her glasses and began to leaf through her prayer-book for a prayer printed in Yiddish, when the door opened and Tobah the Widow entered. Hannah waited until the newcomer had seated herself. Being one of the few fortunate women who could read both Hebrew and Yiddish, Hannah read the prayers during the holidays to a number of illiterate women who seated themselves about her. And Tobah was one of her "listeners." When Tobah was seated, Hannah began:

"O Great God, Master of all the Worlds, give Thine Ear to Thy servant, who is but a sinful and unworthy woman. God of our Fathers, God of Abraham, Isaac and Jacob, and of our Mothers, Sarah, Rebekah and Leah—"

Above the murmur in both the women's and men's halls, the clear voice of the cantor was suddenly heard singing the first of the morning prayers. The late arrivals hurriedly took off their shoes, covered their heads with their prayer-shawls and joined the congregation.

The cloudy weather seemed to have a depressing effect on the worshippers. Their voices were not as defiant as on the previous night; their faces were paler; and their bearing, more phlegmatic. From time to time, when they reached an important prayer, the chants rose to great animation—only to drop quickly to nothing more than a hasty murmur. The heat of the burning candles and the dryness of the parched throats soon reduced most voices to the squeakiness of an ungreased wheel. And even the voice of the Cantor, who had prepared himself for this day of days, became hoarse and harsh.

THE morning prayers over, the congregation rested. Some went out in the fresh air; others remained in their seats sniffing smelling-salts. The older men stuffed their noses with snuff; the young boys walked about in front of the synagogues, trying in vain to keep their minds off the good food that awaited them at home.

Then the afternoon prayers began and continued for another two hours. As the day advanced the faces of the worshippers became paler. Many tied wet handkerchiefs around their foreheads to ease their aching heads and to prevent fainting. Their eyes were heavy and their minds dull. They no longer remembered which of the prayers were the most important and chanted equivocally all prayers.

When it came to the rest before the Remembrance of the Dead, the synagogues emptied the greater number of the worshippers into the common yard. In the halls remained only those who had parents in the Beyond, whom they were to petition to plead for them before the seat of the Creator of the Universe; and for whom they were to plead to the Creator to accept the departed souls into the Garden of Eden.

Before the prayer began, the mourners silently implored the departed to plead for them in the Court of the Almighty. Nochim - Avrohom - Bear's,

who earned his bread from the wood he sold during the winter, prayed for severely cold weather. His neighbor, Chonoh, prayed to his parents to ask Him, Who Can Do as He Pleases, to grant a mild winter. During the summer he stored away fruit to be sold in the winter. Severe weather would bring ruin and hunger into his home. Akeevah, the Grain-Grower, prayed for rain; and Naftoldi, the Brickmaker, asked for dry weather.

Hannah began by asking her parents and grandparents to move the Almighty to bring back her children from beyond the great waters. But as soon as she was reminded of her children her thoughts became uncontrolable. It occurred to her with sudden significance that her father had died only two months after Chone, the oldest son, had left for America; and that her husband had died just after Sorkele left. The evil doubt in her heart stirred. "I shall not see my father and my mother and my husband until after death, but my children—?"

REMEMBER, O God, the soul of my father—" came from the men's hall.

Hannah opened her prayer-book and began to read. But her thoughts wandered. Her lips murmured the printed words, but when she came to the place where she was to insert the names of the departed souls, she called out the names of her children in America.

"Hannah—God be with you! What are you saying? Your children are alive!" Devorah Chatzkill's called to her.

But Hannah did not hear. The prayer-book slipped from her fingers, and she fell to the floor.

When Hannah opened her eyes she found herself in the hallway, with Moyshele, pale and frightened, frantically rubbing her temples with a wet towel. Through the open door she could see the dwarfed candles, whose flames were dull like eyes that had shed many tears. On the roof she head the sad clatter of a heavy rain.

"The fast is very hard for you this year, mother."

Hannah did not reply but pressed her youngest born to her breast with all the strength left in her.

## Yankel-'Sroel-Leib's

### Chapter 5.

THE first Tuesday following the holidays, Moyshele awoke very early and hurried through the morning ritual. The waking prayers he began before he had finished washing; and he was half through the morning prayers before he had opened the prayer-book. The added prayers he dismissed when his mother brought in the samovar.

"Finished already?" Hannah wondered.

"Yes. I must hurry to school or I'll be late."

"But it seems to me that you must have skipped some prayers."

*While Gitele pushed together the chairs for Moyshele's bed, Elka packed the wicker satchel. "Who is your best chum in school?" Elka asked her brother, who stood watching her.*

"What am I going to have for lunch?" Moyshele changed the subject.

"Come home for lunch. There's going to be a Vienna soup with beans," his mother tempted.

"No. It's too far. I'll take my lunch along."

Hannah cut two slices of bread and tied them in a piece of linen.

"Here you are, son. And here are four nuts. Put them in your pocket."

"A good day!" Moyshele said as he departed.

"A good year! And when you come home don't forget to see Mechel Turk about the two flour sacks that he borrowed. Will you remember?"

Moyshele's new teacher, Yankel-'Sroel-Leib, lived at the outskirts of the town; and the boy ran all the way, fearing that he might be late to school, about which he had heard so many diverse tales. One of the boys had told him he knew a boy whose cousin attended Yankel's school, and the cousin had reported that if one comes late one must remain in a corner for the rest of the day. Another boy informed him that at Yankel's the pupils did not congregate in the dining-room or the kitchen (as was customary in all the other schools of Yanovke), but in a separate room with chairs and desks. One boy had it confidentially that pupils were taught irreligious songs and that Yankel wore no hat or skull cap while in the class room. "If it is true that he goes bare-headed when he teaches the Holy Language, I'll not go to his school," Moyshele resolved.

And with this resolution he arrived at Yankel's mud-cottage. For a moment Moyshele hesitated. The house about which he had heard so many myths was now before him, and he felt like one about to enter a mysterious cove. The location of the cottage, the unusual flower beds, and, above all, the high gate that closed in the clean and spacy yard, awakened in Moyshele a feeling of respect, and he started on the stone path towards the rear of the house.

SUDDENLY he stopped and looked in all directions for help. True, it was a small pup —but it was black and fearless. At the approach of the stranger, it jumped up and ran joyously to meet him. Moyshele screamed.

"Don't be afraid! He'll not bite you," reassured a woman's voice from the front veranda. "How pale you are, child! What is there to fear of a small dog like that?"

"Dogs bite!" Moyshele complained almost in tears.

"Such a big boy and afraid of such a little dog! Aren't you ashamed of yourself?"

"I hate dogs!"

"You do! After this come in through the front! You are Moyshele Hannah's, aren't you?"

"Yes."

And for the first time Moyshele looked up at the face of the woman. The features were sharp; and the skin was wrinkled—as if scourged by flames. But her large grey eyes, framed in shadows, were gentle and pleasant.

*(Continued on Page 62)*

# In *the* Public Eye

## A Follower *of* Hillel

*Lee J. Levinger*

TEACHING Judaism to several hundred college men and women is a task not dissimilar to that of explaining the Law while the listener stands on one foot. The chief difficulty is in getting the students to stand—on one foot or otherwise—what with athletic activities, fraternities, social distractions and, even, studies. Yet that is the task which Rabbi Lee J. Levinger has undertaken as director of the B'nai B'rith Hillel Foundation, which was established this year at Ohio State University.

That Rabbi Levinger is an ideal man to carry the lessons of Hillel to college students, his colorful biography attests. For his field is the triple one of the rabbinate, the army and literature. Born in Burke, Idaho, in 1890, Rabbi Levinger was graduated from the University of Chicago, Ph.B., 1909, received his master's degree at Cincinnati in 1913, was ordained as rabbi at Hebrew Union College the following year, and received his doctor's degree in philosophy at the University of Pennsylvania last spring. Incidentally his thesis, "Anti-Semitism in the United States," has been published by Bloch.

After serving as rabbi at Temple Israel, Paducah, Kentucky, for five years, Dr. Levinger entered the service of the United States army in 1918 as chaplain, and served overseas. A record of his experiences is contained in his "A Jewish Chaplain in France," published in 1921. After the War, he officiated at Temple B'nai Israel, Evansville, Indiana, 1919-1920; was executive director of the New York City Y. M. H. A., 1920-1922; and was rabbi of Temple Beth Emeth, Wilmington, Delaware, from 1922 until his present appointment.

Between times Rabbi Levinger found time to contribute editorials to the Wilmington *Sunday Star*, to assist in editing the English version of Dr. Kaufman Kohler's "Jewish Theology," to prepare a syllabus on "Jews and Judaism in the United States" for use by the Union of American Hebrew Congregations, and to write for American Jewish periodicals.

Besides all this he has been secretary of the vice commission and the Associated Charities, and president of his B'nai B'rith lodge in Paducah; teacher of an inter-denominational school for religious teachers in Evansville; state chaplain of the American Legion, vice-president of the Consumers' League, director of the Prisoners' Aid Society and member of the Inter-Racial Committee of the local Council of Churches (a Protestant organization) in Wilmington—and he is husband of Elma Ehrlich Levinger, the well-known Jewish journalist.

## Wins Double Prize

FANNIE HURST is once more in the public eye—or shall we say yet. This time she has won two prizes by a single effort, when her story "Mannequin" was awarded both $25,000 prizes offered, the one for the best story suitable for publication and the other for the best movie plot, by LIBERTY magazine and the famous Players-Lasky Corporation.

Miss Hurst, who is a native of St. Louis, received her degree of Bachelor of Arts in 1909, at Washington University. The following year she did post-graduate work in literature at Columbia University. The completion of her studies found her undecided as to her life work. For a while the stage fascinated her, and she made special studies in dramatic art. Fortunately for the reading public, however, her talent for writing soon led her in another direction. She converted her deep understanding of the life of the humble and the poor into works now read by the entire nation. So careful

*Fannie Hurst*

is Miss Hurst to enter into the souls of her characters and to give her stories the proper local color that she has worked as a saleswoman, carried a waiter's tray, and crossed the Atlantic in steerage to obtain material.

Miss Hurst contributes frequently to magazines. Everybody has read or heard of "Humoresque," the pathetic story of a Jewish boy, for whose career as a violinist his mother makes sacrifice after sacrifice. For Miss Hurst is especially interested in Jewish life, and has portrayed vividly types that had hitherto lain buried behind Ghetto walls.

## A Coming Genius *of* Texas

WHEN Carl Sandburg, the noted American poet and writer, met Jake Zeitlin recently in Fort Worth, Texas, he said of him: "He is the coming genius of Texas."

Whether or not young Mr. Zeitlin will ever justify the celebrated Chicago poet's hopes or not, one may judge from the following excerpt, taken from "Three Ironies."

Sinuous snakes glide
Through the grass
Or hide
And swing head and tongue
Upward
After whirring grasshoppers.

But yesterday I walked
Where the sun
Threw a flood of dazzling bombs

Upon an Autumn day.
There, amid the broken yellow grass
A dull green grasshopper
Sat solemnly eating
Of a golden-plated serpent.

Another thing that may be in Jake Zeitlin's favor is the fact that, like the pyrotechnical Ben Hecht, he spent a portion of his youth in Racine, Wisconsin; although Zeitlin left at the age of five for Fort Worth, Texas. He is mostly self-educated, responsibilities having forced him to leave school while yet in the tenth grade. Being a more than ordinary lover of nature, his inclinations kept him outdoors most of the time. He is particularly interested in birds, and has made a number of material contributions to the Carnegie Museum at Pittsburgh and to the Biological Survey. He also gave courses in Bird Study in the Fort Worth Senior High School.

Mr. Zeitlin is a member, by invitation, of the Texas Poetry Society, the Texas Folk Lore Society, and the Cosmos Club of Fort Worth. In 1923 he won the State poetry prize offered by Baylor College.

But this young poet does not confine his interests merely to poetry. He is an ardent adept at swimming, and holds the rank of mate at-large and examiner in the American Red Cross Saving Corps. Because of rescue work he did in 1922, he was awarded a Distinguished Service Medal.

At present Jake Zeitlin is in Los Angeles, in quest of new experiences, which, he says, he values even above happiness.

*Jake Zeitlin*

## A Fighting Rabbi

RABBI Louis I. Newman is a leader in the fight against the attempt to force religious instruction into the public schools. In his booklet, "The Sectarian Invasion of Our Public Schools," he describes the defeat of the so-called Miller bill, calling for the release of children from school hours for sectarian religious training. This bill was defeated in the California Assembly after a long struggle, by a vote of 41 to 33, despite its support by powerful ecclesiastical groups.

Rabbi Newman has been a foremost figure in California's successful fight to keep the teaching of evolution and science in the public schools and universities. He was for five years with

*Rabbi Louis I. Newman*

Rabbi Stephen S. Wise, of the Free Synagogue, New York, and for three years with Temple Israel, New York. In 1924 he was called to succeed his former teacher, Rabbi Martin A. Meyer, in Temple Emanu-El, San Francisco. Rabbi Newman was President of the Intercollegiate Menorah Association from 1916 to 1919, and has traveled the country for Zionism, and other Jewish causes. He was a chaplain at the Democratic national convention in 1924, and is the author of several works in the field of Jewish history and literature and is a former member of the faculty at Colwas a member of the faculty at Columbia University and the Jewish Institute of Religion of New York. He is one of the founders of the School for Jewish Studies in California. He is an active Ben B'rith.

*Dr. Julian Morgenstern*

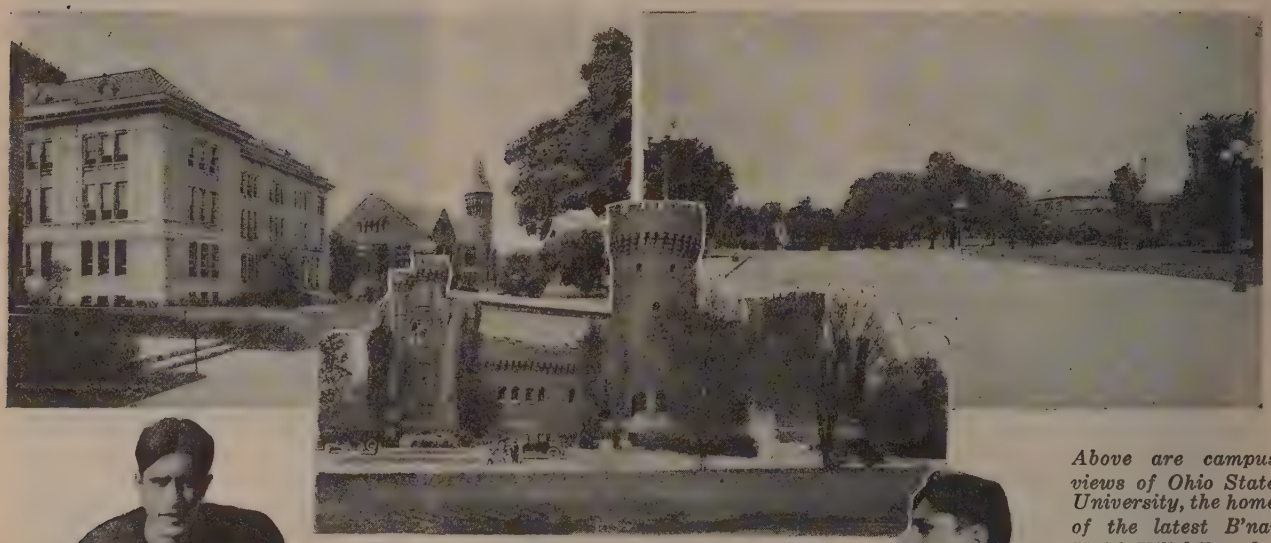
## A Force *in* Jewish Life

THE recent celebration of the fiftieth anniversary of the Hebrew Union College has again focussed the attention of American Jewry on the brilliant scholar, Dr. Julian Morgenstern. It is largely due to his efforts that the College exercises such a profound influence on Jewish American life today.

Prior to his nomination as president of the College in 1921, Dr. Morgenstern had been actively engaged in various Jewish activities. Born in 1881 at St. Francisville, Ill., he obtained his B. A. at the University of Cincinnati in 1901. Since then he has been successively rabbi at Hebrew Union College; graduate of Heidelberg University (Ph.D.); rabbi at Lafayette, Ind.; professor of the American School for Oriental Research at Jerusalem and Bagdad; secretary of the Central Conference of American Rabbis; president of the western branch of the American Oriental Society.

Besides being a distinguished scholar, Dr. Morgenstern has published a number of valuable works on Judaism and contributes to several Jewish theological publications. He is the author of the erudite "The Doctrine of Sin in the Babylonian Religion," and "A Jewish Interpretation of the Book of Genesis." His contributions appear in the Journal of the American Oriental Society, the Journal of Biblical Literature, the American Journal of Semitic Langauges and the American Journal of Theology.

# News *in* Views



*Above are campus views of Ohio State University, the home of the latest B'nai B'rith Hillel Foundation. Left to Right: the Physics Building, the Gymnasium and Campus Drive.*



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*Here comes Benny with the ball.*

*BENNY FRIEDMAN, the Michigan quarterback, vies with Red Grange, for honors in the Western Conference. At the right he has just kicked the winning goal against Illinois. Below he is carrying the ball.*

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# World's Largest Synagogue—Home of Latest Hillel Foundation—Coolidge Attacks Klan—A Gridiron Sampson

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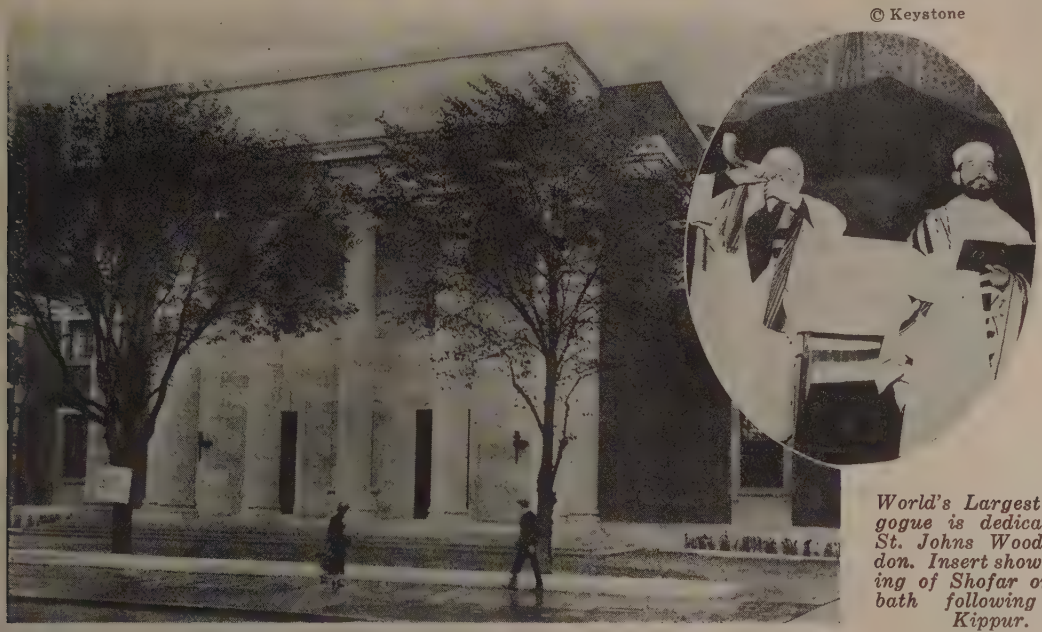

*World's Largest Synagogue is dedicated at St. Johns Wood, London. Insert shows blowing of Shofar on Sabbath following Yom Kippur.*

© P. & A.

*President Coolidge, Mrs. Coolidge and the wife of James A. Drain, American Legion commander, on way to Omaha, where the President attacked the K. K. K.*

*Joseph Levinson, seated at desk, left, runs for sheriff of New York on Republican ticket.*

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*Jules E. Mastbaum, Philadelphia connoisseur, returns on S. S. Majestic with ninety-eight statues by the immortal Rodin, purchased from the French government.*

# *The* Printed Page

## A Gentile Views *the* Jewish Problem

**The God of Fundamentalism and Other Studies,** by Horace J. Bridges. (Pascal Covici.)

TWO essays in this collection of the more recent writings of Mr. Bridges are of particular interest to Jews. The one deals with "Mr. Hilaire Belloc and the Jewish Problem"; the other with "Mr. Ludwig Lewisohn versus America." In both instances, it is noteworthy that Mr. Bridges, who is a naturalized Englishman, champions the traditional American idea, and with an ardor that is often lacking in the native-born. In fact, in his introduction, he declares: . . . "I have applied our testing canons to that form of intolerance, race-prejudice: so rampant now, although so plainly contradictory of the political and social faith America has inherited and still professes. My study of the Jewish problem uses Mr. Belloc as its foil; but I should not have spent time on him were it not that we have, clamorous among us, the active, organized hostility of many, Protestants as well as Catholics, and far more Protestants than Catholics,—to persons of Jewish origin. Nothing could be more flatly un-American, more clearly contrary to the Declaration of Independence and to every principle of the old American Constitution, than the appeal to any prejudice based on the ground of racial origin. . . . And yet we have huge, boastful secret societies organizing private enterprise crusades of persecution for the avowed purpose of depriving people of their most elementary sacred social and political rights, not at all because these people have done any wrong, but because the mere fact of their racial origin suggests, to the infallibility of the crusaders, that they cannot be trusted to do right."

Those who have read Mr. Belloc's "The Jews," will remember that the author, in the guise of a "friend", pretends to point out with sympathetic candor the dangers that confront us. By tacit assumption he shows that we are different from all other immigrant peoples, in that we can never truly be a part of the country of our citizenship, because we are already members of a Jewish nation. Thus when a Jew proves a traitor to his country, one must not blame him, as one would a Gentile citizen, because he may really be very loyal—to his own nation. In the same way one must condone Jewish monopolies of certain industries or political control, although one would not condone these in a Gentile, because the Jew is after all acting from motives of sincere devotion to *his* national welfare. And, as a very dear friend of the Jews, Belloc suggests for our own good—especially to avoid violence at the hands of the uncomprehending mob—that we be everywhere classified as foreigners and be frankly treated as such. We would be granted certain privileges, for which we would pay special taxes, and could not vote or hold public office.

JUST as in the case of Gilbert Chesterton's "New Jerusalem," the crux of the Jewish problem is not that the Jew is of a different religion, but that he belongs to a separate nation. This conception of the Jew Mr. Bridges ably refutes, at the same time pointing out the danger of the rising sentiment for national autonomy among the Jews themselves. These, by their own assertion that they form a nation—deliver themselves into the hands of the Bellocs and Chestertons. Says Mr. Bridges:

"Nearly four years ago, in a discourse in Chicago, in which I ventured to counsel the Jews among my hearers against the Zionist project of erecting in Palestine a distinctly Jewish Nation-State, I grounded my counsel in large part upon the apprehension that this development would give to the Western anti-Semite a new handle that he is absolutely certain to take hold of if he is not headed off. This prophecy, the reasons for which are familiar with everybody familiar with the anti-Jewish mind, began to find fulfillment as soon as it was uttered."

Later on he says: "The great harm of the Zionist campaign consist in its assertion of the historically false and psychologically preposterous belief that there is a Jewish nation, of which all Jews are members. I advise my readers of Jewish descent to make war upon this assertion. Or if they concede, for the sake of argument, that there is or some day may be such a nation, they should make it unmistakably clear that they do not belong to it, and have no desire to join it."

Extreme Zionists have repeatedly maintained that the distinction between "political" and any other kind of Zionism was a matter of hair-splitting. To these the views of so friendly and keen a critic as Mr. Bridges may prove enlightening. To the reviewer, the distinction appears exactly as fundamental as the difference between the widely advertised scheme of "mass colonization" in the Ukraine and Crimea and the mere extension of relief to agricultural settlers.

If these differences are not apparent to Jewish leaders, they are at least to anti-Semites.

In "Mr. Ludwig Lewisohn versus America," we were delighted to see that our own views of "Upstream" as expressed in this magazine, in a comparison with the "Reminiscences and Comments" of Adolf Kraus, have found at least one corroborator. Lewisohn, Mr. Bridges points out, was born out of tune with his time and place. He neither understood America, nor tried to mold his own conceptions of life in conformity with it. He was typically American only in this: ". . . . he thinks in terms of rights rather than duties. This is a habit common among us, and no doubt largely due to the fact that we have elevated to the rank of sacred scripture a document (the Declaration of Independence) which, by reason of the exceptional circumstances that called it forth, naturally took the form of a claim of rights. . . . Whether it be the fault (of this document) or not, it is at least our misfortune to adopt the attitude of taking all that the world and America can give us as being merely an installment of what we are entitled to, and carping at the country for not giving us what we want. . . .

"THERE is nothing to show that even in Germany, much as it cared for education, persons in the position to which his parents were reduced could have secured for him the schooling and university discipline that he did get here."

Lewisohn, it is Mr. Bridge's verdict, was one of those refined sensitive geniuses, who are always at war with the crude, boisterous life about them. He might have been less ill at ease elsewhere; but this failure to find content was the price he had to pay for his ability to stand apart from the world and view it from a higher plane.

VICTOR RUBIN.

# A Romantic Source Book

**My Portion.**—An autobiography, by Rebekah Kohut—Introduction by Henrietta Szold. (Thomas Seltzer.)

DAUGHTER, wife and mother of well-known rabbis of America, the authoress tells a tale of her own life that is beautiful, not alone as a story of a woman of rare spiritual powers and leadership, but also because the life of Rebekah Kohut, with its contacts, serves as a sort of source book of the history of the development of American Jewish life for the past forty years. All the important leading personages in American life of today had at some time or other crossed her path. Thus, the reader is given an intimate view of personages that is rarely obtained elsewhere. It is a splendidly written book, with graphic descriptions and a swiftly moving tale of pathos and glory, disillusion and hope that reads like a romantic novel. In its truth it is stranger than fiction.

There is the remarkable tale of the authoress' marrying Alexander Kohut, then recently arrived from Hungary, a rabbi-widower, with eight children.

Alexander Kohut was a remarkable personality. He must have been one to inspire on the part of Rebecca Kohut a love so great that would enable her, after the demise of her husband, to bring the supreme sacrifice that woman can bring, and devote her life to the rearing of his eight children.

Intertwined with so unusual a story of a woman's struggles and sacrifice, there flit across the pages glimpses of almost all the great figures of American Israel. In rapid succession, as in a kaleidoscope, we meet the great Solomon Schechter, then Isaac M. Wise, then Louis Marshall, then Emil G. Hirsch, at that time a young man yet, "electrifying Chicago with his brilliant sermons," then Theodore Herzl; indeed hardly a figure of Jewish life of the last forty years that she had not met.

It is by far the best autobiography, extant, of American Israel.

PHILIP A. LANGH.

**My Religion,** by Emil G. Hirsch. (Macmillan.)

IT is necessary only to say that the author is Emil G. Hirsch to interest the Jewish public in this book. The late Dr. Hirsch was too busy a man to collect and publish his writings in book form. "Men who make history, have no time to write it." It required over two years after his demise to bring out the first book of Rabbi Hirsch.

"My Religion," containing a foreword with an estimate of Dr. Hirsch's life and work, by his son-in-law, Gerson B. Levi, is a collection of selected sermons of the brilliant pulpiteer. Even a cursory perusal reminds the reader of the monumental erudition, both in rabbinic as well as in secular knowledge, of Sinai's famous leader, of his brilliant eloquence, as well as trenchant irony and well-directed shafts of sarcasm.

Although one occasionally discovers such glaring hyperboles as "we shall discover that we have much more in common with Unitarian and Ethical culture than we have with the Orthodox Jew," nevertheless, these sermons, well chosen and covering various topics and occasions, do not seem half as a de-Judaizing as the reputation of the author would warrant. P. A. L.

**The American Jewish Year Book 5686, Vol 27,** edited by Harry Schneidermann, for the Jewish Committee, Philadelphia. (The Jewish Publication Society of America.)

THE new Year book is—like its predecessors—a highly interesting and useful book of reference. The frontispiece is a reproduction of the memorial tablet of the late Rabbi Emil G. Hirsch of Temple Sinai, Chicago, of whom S. D. Schwartz, executive director of Emil G. Hirsch Center, gives an inspiring biographical appreciation. Other biographies are those of Julius H. Kahn, by Schneiderman, and of Rabbi Martin Meyer of San Francisco, by Louis I. Newman—with pictures of both. The most interesting article in the volume is that of Martin Wolff, of Toronto, on the Jewish community of Canada. It deals with the participation of Jewish citizens in the political, civic and business life of the country and with the growth and development of Jewish communal life and institutions from 1760 to 1925. H. S. Linfield gives a survey of the preceding year, treating vital Jewish questions: Sabbath, Schechitah, Synagogues, anti-Semitism, educational problems, physical and political life in all countries and especially in Palestine. Many statistical directions and lists have been added. A special feature of the volume is a list of the one hundred best books on Jewish subjects written in English. Additional topics are the Eighteenth Annual Report of the American Jewish Committee and the account of the Thirty-seventh Annual Meeting of the Jewish Publication Society of America, which appear towards the end of the volume. Rabbi Abba Hillel Silver's address, delivered in Pittsburgh, on March 22, 1925, challenges the Jews of America to do their duty towards preserving Jewish life, Jewish spiritual and cultural uniqueness in America, in order to make American Jewry a stronghold of Jewishness. J. Z.

**Duties of the Heart,** by Bachya ben Joseph ibn Paquda, Hebrew text with English translation, by Dr. Moses Hyamson, professor, Jewish Theological Seminary of America. (Bloch Publishing Company.)

DUTIES of the Heart" or "*Hovos Hal'vovos,*" has always been one of the most popular ethical treatises amongst the masses of Jewry. Translated into the various vernaculars spoken by Jews since the days of Bachya ben Joseph ibn Paquda, the book has been the forerunner of numerous similar works, written during the Middle Ages, which have been in great popular favor. Translated by an authority such as Professor Hyamson, it ought now to be accessible to all. The present volume contains only the texts and translations of the Introduction, and of the first chapter on the "Existence and Unity of God," promise being made to publish the English translation of later chapters at a later date. It is a pity that, in a book intended to popularize the work, the Hebrew text has been left unvocalized. P. A. L.

**Anti-Semitism in the United States,** Its History and Causes, by Rabbi Lee J. Levinger, Ph. D. (Bloch Publishing Company.)

THE subject of anti-Semitism in the United States has never before been treated systematically, and never before assembled in a book. The author treats the general subject of anti-Semitism, first from an analytical point of view, as part of the main question of group prejudice. Here he gives two very valuable chapters on the "Group mind" and "Groups in Contact," bringing to bear all the data on this subject gleaned by modern social psychological research. These chapters in themselves are a valuable contribution.

He then applies this analysis of group minds and group contacts to the history of the United States, finding here various "anti-alien" movements from time to time. The fourth of these movements, and the most virulent, is the one that followed in the wake of the Great War, and of which anti-Semitism is, for the first time, an integral part. The author believes that with the stoppage of immigration, at least the "anti-alien" component of anti-Semitism will gradually disappear, a prophecy with which one may or may not agree. The book bears the marks of careful research and thought. P.A.L.

# *The* Drama *of a* Modern Prophet

By *Alfred Segal*

(*Continued from Page 43*)

gregations of Cincinnati issued a call to the congregations of the west to send delegates to Cincinnati for the purpose of forming a union which was to establish a "Hebrew theological institute." So the Union of American Hebrew Congregations was born.

And so the Hebrew Union College of Cincinnati was born a year later at a convention of the Union in Cleveland.

ON Sunday, October 3, 1875 a multitude of Cincinnati Jewry filled the splendid edifice of the *Bene Yeshurun* congregation in Cincinnati, which stands to this day unchanged. The people had assembled there to observe the opening of the Hebrew Union College, to celebrate the victory of the prophet.

Nine American boys who had enrolled to prepare for the American rabbinate were of the congregation on that historic day.

ONE of the nine boys, now Rabbi David Philipson of Cincinnati, ripe in years and glorious in service, has described the occasion in these words:

"When the founder arose to speak, a great hush fell on the assembled multitude. There was a feeling that the occasion for him was beyond adequate expression in the spoken word. And so it was. Too deeply moved to speak at any length, Isaac M. Wise said that he lacked words to do justice to his feelings. As far as his power lay he would carry out the hope of Israel that God's law should be magnified and glorified, with all the enthusiasm of his soul and strength he would strive to raise high the standard of learning and intelligence in this college, to bring down on us the *Shekinah*. He called the occasion a solemn feast of the Lord which we celebrate. . . . On that day, Isaac M. Wise took his place among the master achievers of Israel; he had done for Judaism of his day and generation what Ezra, Jochanon ben Zakkai and Rabbenu Gershom had performed in their time. Blessed, thrice blessed, he and his work."

EIGHT years later there was another "solemn feast of the Lord." Again the multitude assembled in *Bene Yeshurun* temple, this time for the graduation of the first four rabbis of American training—Joseph Krauskopf, Henry Berkowitz, Israel Aaron and David Philipson, of whom today David Philipson alone survives.

Isaac M. Wise stood before the assembly and pressed the kiss of consecration upon the foreheads of the four young men who had arisen to multiply his voice in the land.

"In the name of God . . . and in the name of all good men I declare you to be rabbis of the Jewish faith, that you may preach the word of God to the people, that you may be patriots in America and the standard bearers of the people . . . I declare before all the people and in the presence of this congregation that you are ratified rabbis in Israel. May God's blessing be upon you and the charge of God through Moses to Joshuah be verified in you, 'Be strong and courageous.'"

SO the years passed and each year new groups of ardent young Americans came to join the first four, and a new life entered the Judaism of America as the young men spread over the land to preach the teachings of the founder.

There was a note of farewell in Isaac M. Wise's address to the graduates in the last ordination at which he officiated in 1899.

"Chosen sons of Israel, *Atzile ben Yisroel*, remember your solemn obligation to preserve the continuity of Judaism as the last link in the chain of teachers stretching across the entire history of the entire human family."

He died in the following year at the age of 81.

His pupil, Rabbi Philipson, has summed up his career:

"He was the last of his generation, the mightiest of them all. . . . He builded indeed for the ages. His monuments are the works of his own hands."

LAST month the Central Conference of American Rabbis met in Cincinnati to celebrate the fiftieth anniversary of the institution that Isaac M. Wise founded.

They assembled in halls of a modern educational institution with dormitory, gymnasium, and a library of rarest treasures. Such is the Hebrew Union College today. It had its beginning in the basement of Isaac M. Wise's temple.

Of the graduates of the Hebrew Union College there are 256, and well nigh all the reform congregations of the land are ministered to by men of Isaac M. Wise's college.

The voice of the prophet has been multiplied many fold. His spirit lives in the consecrated men who have received a portion of it.

THERE is another great voice in Jewry that unhappily was not heard at the Conference of American Rabbis, Dr. Kaufman Kohler, one of the few surviving pioneers of Reform Judaism, who was prevented from attending the conference. During his presidency for nineteen years, the Hebrew Union College expanded to its present greatness. He retired in 1921 and was chosen president emeritus for life. How eloquently he voiced the aspirations of Reform Judaism may be judged from these words spoken by him at his inauguration as president of the Hebrew Union College:

"Reform Judaism stands for a religion of power which alone saves Man when in doubt and trial. Reform Judaism broke the shackels of ceremonialism and legalism, because, following the lead of the prophets, it declared Judaism to be not a system of laws and statutes, but the Law of Truth and Righteousness. And it is this championship of Truth and Righteousness that alone made the Jew the mightiest power in the world. The whole history of the Jew in dark and bright ages, the very life of the prophets and martyrs, of the sages and the saints in Israel was an exhibition of valor and heroic strength."

# *A* Ghetto Dreamer *of a* Universal Dream

(*Continued from Page 48*)

stantaneous as well as universal. The idea of the Warsaw occulist caught on to the fancy of the human race, as wild-fire catches on to the dry twigs of a tree during a drought.

Three years after the publication of the modest little book—in 1890, to be exact—the Nurnburg Volapuk Society, the society founded by a German pas-

tor and organized for the promotion of the universal tongue of that name, ceased to exist, while Esperanto clubs were springing up everywhere—in France, Germany, Russia, England, Belgium, Spain, China, India and America.

The St. Louis Exposition of 1904 was the first institution of its kind to extend an official welcome to the Esperanto section and its exhibits, an example since followed by other national and international expositions. The language has since spread to gigantic, undreamed-of proportions. It now boasts a respectable literature of its own—the Bible, Shakespeare and many of the classics being now available to readers in Esperanto, while hundreds of newspapers and magazines in many lands are published in it. The commercial use of the new language has proved practically invaluable. It has created a language which is understandable to all people, and thus facilitated intercourse between them.

STRANGE as it may seem in the light of subsequent occurrences, Dr. Zamenhof was primarily urged on to his artificial creation of a language by the plight of his own widely-scattered brethren. He bemoaned the fact that they were "speechless, and therefore without hope of culture; scattered over the world, and hence unable to understand one another; obliged to take their culture from strange and hostile sources." By one of the ironies of fate, those who were destined to profit primarily by the invention of this new language, by this mechanical substitution of a ready-made language for the old and growing ones—the Yiddish-speaking and humble brothers of Dr. Zamenhof—have not shed their old, time-worn dialect in favor of the new and bright and more perfect language that came out of the laboratory of their well-wishing brother—while the members of other races and nations have hastened to adopt it and to spread its fame. Even these have not allowed the new language to displace their native tongue, but have assigned to it the role of an auxiliary to their own language and to that of their brothers across the border or across the continent!

THE fact that he had become a universal celebrity did not, however, lessen Dr. Zamenhof's interest in strictly Jewish problems in any way. It may, however, have changed his outlook and point of view. While in his younger days Dr. Zamenhof was a thorough-going nationalist Jew—we find him among the founders of the first Zionist society at Warsaw—in his later days he seems to have abandoned that philosophy and to have drifted toward a more universalistic attitude on the Jewish question. In 1901 we find him in the role of a pleader for a new Judaism; a Judaism more in consonance with the reform ideals of the early nineteenth century in Germany. In that year he published a pamphlet (in Russian) on "Hillelism," in which he pleads for the abolition of the hope for a *geographical* center; the abolition of Hebrew, the maintenance of the various Jewish practices as traditions only and not as laws and binding commandments, and the re-establishment of a Jewish synod as the center of all Jewish authority.

# Is There *a* Jewish Art?

By *Regina Miriam Bloch*

(*Continued from Page 49*)

that arch-tormentor, the artist David! To me, Bolshevik art often bears his taint.

Even if there is no definitely Jewish art now, I would aver that there has been one in the past. The older Jerusalem still bears its Orient imprint and I am sure that the Temple of Solomon and David's palace were shrines of our lost heritage. Even if he called Hiram from Tyre, their lily-work and knopped chapiters were in accord with the royal designs and bore the imprint of that high Hebraic symbolism, (a direct result of our noble monotheism), to which the Masonic secret cult clings so tenaciously to this day.

That we had no grouped Jewish genius of later date, and that its torch flamed but in isolated places and was tinged by alien life, even as Joseph Israels automatically depicted the people of Holland, merely reveals our dispersal, the centuries of our persecution in foreign Ghettos and our *Wanderschaft* into new and strange countries and continents. Yet we have always had a few faithful delineators of our types, customs and traditions, and of these some are happily with us now. Also I still hug a petted, if timid, private hope that Rembrandt the incomparable was not alone Jewish in sympathy, but of Jewish lineage as well.

I cannot class the majority of these "futurists" as artists. I admit I have seen an occasional rich eccentricity of Nevinson's in this style, which I liked simply because I admire bright colors and audacity. But of Chagall and Kandinski and Epstein in many of their moods I would have none. They irritate me like hornets. I pity the millionaires self-condemned to dwell with Epstein's varicose Venus, corrupt Christ, his mump-mouthed maidens and microcephalous madonnas. This is not art, this is not Jewish. What is it?

Mr. Golding gives us an unconscious answer where, in describing Gabo's "War-Memorial," he writes: *"It played with its own frenzied shadows as an obsessed mind with its fears."*

The italics are mine. Again it will be seen that this distorted art of our day lays bare our deranged and harassed era. It is not futurism, it is a lamentable presentism. It is a world red and raw from war-wounds, gassed with anarchic poison, shell-shocked by its cumbersome cannons. It is hustled, over-sensationalised, battered by its mountainous machinery, outwearied by its rushed excessive labor, its profuse but anemic intellectualism, its academic mental indigestion. It is an evil "claw into the void," a brutal mantrap of "steel lines and springs." It is atheism, Robotism and self-elimination, it has forgotten reason and perspective. No wonder the polished Gabo resents "the static strait waistcoat" of sculpture.

Indeed it was Greek sculpture which yielded that noblest of all static things and taught us the supreme secret we have lost, the golden key we have thrown away—the beauty of serenity.

For what is art? It is the immortal spark in man touched by the wings of a higher inspiration. It is the deep religious faith of the human being striving to depict a dazzling ideal. It is nobler patriotism guiding a faltering nation. It is the finite perceiving infinitude; the creature sensing its Creator. It is the supremely sane lauding the universal Deity, the Unchanging Moral Law. It is Eternal truth proclaiming the deathlessly Divine.

# Hannah's Children

By *Yossef Gaer*

(*Continued from Page 53*)

And she opened the door for him to enter.

The door from the street led directly into a large airy room, filled with rows of chairs and desks, the like of which Moyshele had never seen. Facing the desks was a large table covered with books and papers. In back of the room, near the wall, were shelves crowded with books.

"You can take any seat now until your teacher comes," Rivkah said, as she left by a door that led from the classroom to the living-room.

FOR a while Moyshele remained near the door and looked about him. Then, as there was no one in the room yet, he surreptitiously inspected every object of interest by slouching up to it, all the while keeping an eye on the door. Wonderingly he felt the smooth surfaces of the slanting desks. But he dared not scrutinize the walls for fear that he might discover the picture of the Tzar and be obliged to take off his cap, as in the postoffice. On the wall opposite the door hung something that aroused his curiosity. Suspended from a wire dangled an immense cardboard folder on which was printed in large letters: "NATURAL HISTORY." Timidly Moyshele approached.

As he fumbled with the cover, the door opened and a little bright-eyed girl of eleven rushed into the room. Her brown velvety face was flushed, and her sparkling black eyes scanned the room. Had Moyshele not seen her before, he would have taken her for one of the Gypsy girls that often passed through the town and told fortunes.

"Nobody here yet?" exclaimed the panting newcomer.

"Anushka! What are you doing here?"

"I? I came to learn here."

"But this is Yankel's school," Moyshele protested. "Are you certain it is here you were sent?"

"Of course here!"

Had Moyshele known of this before he would never have consented to come. Such a humiliation! To study in the same school as girls! Of all the stories about the place, this was the most impossible.

"Do you know the Bible and Gemorah that you were sent here?"

"Reb Yankel said it wasn't necessary," Anushka replied simply.

"Not necessary to know Gemorah and the Bible!"

Anushka was about to reply when Reb Yankel entered the room. Moyshele had seen this tall severe man before. But now the dark face seemed severer, and the pointed black beard gave the face the appearance of being very long. Moyshele noticed that he wore a skull-cap although it was unlike those worn by his previous teachers.

"Good-morning!" Moyshele hastened to greet as Reb Yankel came forward to the table.

"Sholoym!" answered Reb Yankel in a deep voice. "Do you understand Hebrew, children?" he asked in Hebrew.

"Yes," Moyshele replied in Yiddish. Anushka shook her head.

"This will be your seat; and you, Anushka take the next one. Keep these seats permanently." And Reb Yankel turned to the papers on his desk.

MOYSHELE looked about eager to ask questions even of the equally ignorant Anushka, but he was afraid to utter a word.

"You may speak to each other if you wish," Reb Yankel said in Hebrew; and when he noticed the blankness of their faces he repeated the statement in Yiddish.

"This is unlike any real school," Moyshele whispered to Anushka. "There one can't even mention a girl's name, and here—"

The door from the street opened and admitted a number of boys and girls. They greeted Reb Yankel in Hebrew, and took their places in seats they seemed to know well. Moyshele recognized most of the newcomers. They were all older than himself, and, of the boys, two were already engaged. All of the assembled were children of Yanovke's aristocracy sent to Reb Yankel's to receive a more modern education.

"I have two new pupils to attend to," Reb Yankel addressed the class. "In the meantime I want you to study Picture Eight for a composition. And be as quiet as possible."

Menochim Mayer-Wolf's opened the folder which had puzzled Moyshele and revealed a cardboard on which was pasted a print of a huge lion, quite distinct from any of the lions Moyshele had seen either on the decorations of the Omod or on the curtain of the Oroyn.

Reb Yankel turned to Moyshele and Anushka: "You are the only two new pupils in my class this year, children, and you will have to study together. The first thing I want you to remember is that you must learn to speak Hebrew. This is the first and last time I speak Yiddish to you. If you will listen carefully you will soon learn to understand and speak Hebrew. Then, I want you to ask me questions on anything you do not understand. When you go home I will tell you what books to get. Meanwhile I want you to study this." He gave them a book with pictures. Beneath the pictures were words. He explained how they could study with the aid of the pictures, and left them.

"Everything goes with its head down here," Moyshele whispered.

"Sh—" Anushka warned.

The silence in the room was disturbed only by the scratching of pens on paper. Moyshele looked at the picture of the lion and wondered what they were writing so much about. Anushka pulled his sleeve. He turned to the book and began to sing: "The man enters the room. The man is in the room—" The class burst into laughter, and Reb Yankel made a remark which Moyshele interpreted to mean that he should not sing so loud. He blushed and began to study without even murmuring the words.

"How do you like this school?" asked Anushka when they came out on the veranda to eat their lunch.

"It's a strange school. There are only sixteen pupils in it. I counted them," Moyshele replied.

"And how many should there be?"

"Reb Chazkil has more than sixty."

"BUT Reb Chazkil has no desks, and does not teach you to speak Hebrew, does he?"

"No. But he teaches Gemorah. And here they only talk and write."

"But what do you want to learn Gemorah for?"

"What for Gemorah?" Moyshele gasped. "What for do I want to learn if not to learn Gemorah?"

"And I learn to read books," Anushka replied in a superior tone.

"What kind of books?"

"Didn't you see the books on the shelves? They are books to read. There are many books in my father's store that are just to read. They're like Russian books, I suppose."

"Do you read goyish books?"

"Russian? Yes. I love to read stories."

"But what are all those stories about?"

"Oh, men, and children, and ghosts, and far away cities, and fairy tales, and all kinds of things."

MOYSHELE was stupified. Books! Only to read! And not the Holy Bible or religious scripts! And they tell about far away lands and people!

"Tell me some more about those books," he asked after they had settled on a bench and began to eat their lunch.

Anushka eagerly told him about all the tales she remembered. She told him about a snow-man that came to life; and about a water nymph who married a human being and took him down to the bottom of the sea; and about a frog that wanted to become as big as a bull; and many others.

"Do you want a nut? Wait I'll crack it for you. Here. Now tell me some more stories."

Moyshele was so absorbed in Anushka's tales that he did not notice the other pupils pass the veranda and smile at them. And he would have sat there all day listening to the wonderful stories, were not Reb Yankel to call them in.

After the class was seated and quiet Reb Yankel began to speak to them in Hebrew. Most of the words were foreign to Moyshele and the few words he did understand conveyed no meaning. He sat there regretting that he had consented to come to this school. At Chazkil's or at Avrohom Bear's the boys were studying Talmud or Rashi. The teacher was reading and explaining the meaning of the great works, and the pupils were repeating the words of the teacher. But here Reb Yankel speaks and all are silent. And what do they learn? Nothing! They look at pictures of low and hated beasts, and speak about people that aren't Jews. And not a word about the Great Rabonim and the Wise Men!

Hirshel-Zorach's slipped a note on Moyshele's desk. Moyshele looked about interrogatively.

"Read it!" Hirshel whispered.

The note read: "Love thy neighbor as thyself." At first Moyshele did not understand, and he turned his head towards Anushka. Then he heard the class burst out in laughter. He blushed, and a great anger arose within him.

## Elka Departs

**Chapter 6**

"ONLY yesterday you came and tomorrow you leave already!" Hannah complained.

"It was you, mother, who insisted on my spending the holidays with Uncle Leib. You know it was no pleasure for me to be in that village alone with Uncle and Aunt for a whole month."

"I have, God forbid, no reproaches for your staying with Uncle Leib. But why must you go so soon?"

Hannah came over to the table and seated herself opposite her daughter, who was sewing. For a moment she watched the long delicate fingers skillfully manipulating the needle, then she looked up at the pale face half illuminated by the light from the lamp, half hidden in the shadows.

"And perhaps you could delay leaving for a few days?"

"Mother, dear, why should we begin again? You know that I'm leaving tomorrow morning. I simply can't remain another day."

"Daughter, I've lived here nearly all my life."

"I've often thought of it, mother. I can't understand how you survived it. It would kill me. I can understand how some Yanovke-people like this life. How goes the saying: 'The worm lies in the horse-radish and thinks there is nothing sweeter.' But I can't understand how you remained here all these years."

"I was fifteen when your brother Yitzik was born."

"Yes, that was it. You were bound by marriage when you should have played with dolls, and then came a big family that you had to raise."

"And don't forget that five years after my marriage I had to provide for the family. Your father, peace be with him, never did as much as put his hand in cold water. He was always studying the Gemorah."

"And yet you wonder why I want to run away from all this."

"But you are already in the twenties and many fine young men want you for a wife. Only last week Naftoli the Rich came himself to the house and said to me: 'Hannah, my boy is willing to take your girl Elka without one kopeck dowry. What do you say?' And what could I answer him? All I could say was that I, Hannah Yehoodah-Leib's, have no influence with my children. Eh— daughter, you are wrong in rejecting that young man. He is of a fine family, speaks Russian and is worth his weight in gold. If he should want Gitele I would give her to him at once."

"Gitele is only fifteen, mother."

"And I was a mother at fifteen."

"Poor Gitele! She gets the worst of it. She has received no education, and will be married to some good-for-nothing before she knows her own mind."

"She will be better off than you with all your education. She can read Yiddish; she can write a letter. Where is it written that a girl must graduate Universities? All the good education did you! If you would take a mother's advice you would consider Naftoli's boy."

"Let us not talk of this any longer. It hurts you, and you know that I will listen to no marriage proposals now. I have struggled these many years to get where I am now. I will not give up just before I reach my goal."

"How many more years, Elkale?"

"Perhaps three."

"And will you be able to practice in Yanovke, too?"

"I'm afraid not."

"But why? I thought that once you get the diploma you are a doctor the world over?"

"But some doctors choose their place of practice."

Hannah understood.

"I didn't mean to hurt you, Mother, but it would be impossible for me to live in Yanovke."

"One by one you are leaving me," Hannah lamented. "First Yitzik left. Then Moonye and Dovid. And my Sorkele. I will never see them again!"

"Why should you say that, mother— only in the last letter Moonye mentioned about visiting us this year."

"Yes— they say that many times. But even if he comes he will only remain a short while and then leave. It will be like a dream, and an old wound in my heart disturbed. Now you are leaving. Soon, Gitele will leave me. And then— Moyshele."

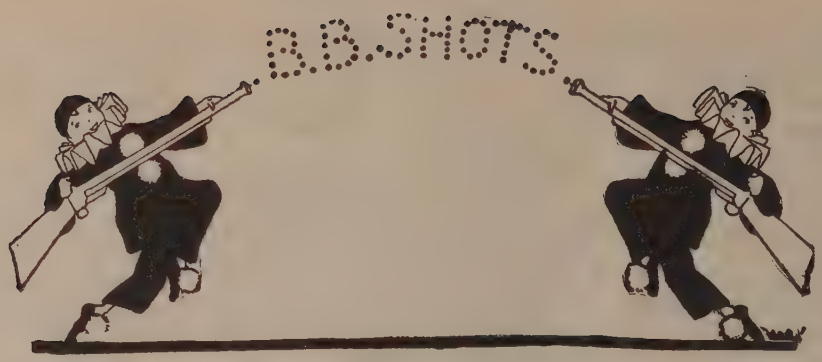
"How old is Moyshele now?"

"TWELVE and a half. I'm not please that I listened to you and sent him to Yankel-'Sroel-Leib's. I'm afraid to think what will happen."

"What do you mean, mother? The child is there only one month and Reb Yankel told me today that he already speaks Hebrew and makes very rapid progress."

"Certainly he learns fast. Moyshele has the head of a Statesman. He is meant to be a Rov and a leader amongst Israel. But I don't like his reading those books that he gets in school."

*(To be continued)*




### THE KINGDOM OF LOVE

I went to Cupid's retreat,
I wandered o'er the sand,
The moon rose o'er the water
As I held her little. . . . . parasol.

I held her little parasol,
Goodness me! How fast time flies.
The night was very lovely
As I gazed into her. . . . . lunch basket.

I gazed into her lunch-basket,
And I longed for just one taste,
Then sat beside my little girl
With my arm around her. . . . . umbrella handle

With my arm around her umbrella handle
Of that charming little miss,
The moon stole o'er the water,
And I shyly stole a. . . . . sandwich.

—B—B—

### *CATCH*

*"Here's a dirty book," said a youth picking a book from the table.*

*"Let's see it," eagerly asked a second.*

*"Oh, wait till I wipe the dirt off," replied the first.*

—B—B—

### EXPERT ADVICE

"Always be sharp" says the tack.

—B—B—

### *HIS DAILY DOZEN*

*Raymond—Do you take exercise after your bath in the morning?*

*Milton—Yes, I generally step on the soap as I get out.*

—B—B—

### STRICTLY TRUTHFUL

At a college examination a professor asked: "Does the question embarrass you?"

"O, no," replied the student, "not at all. It is quite clear. It is the answer that bothers me."

*RIGHT after Illinois runs rings around Pennsylvania, comes another great victory for the Middle West. Three of the four B. B. Shots which crashed over the goal this month came from the great open spaces, where men are men and B. B. Shots are B. B. Shots.*

*Lillian Abrahamson was the star of the day, forward passing the "Nearly Caught" joke to herself and then running across the line. She is from Hammond, Indiana. David Winick, of Chicago, crashed across with "Strictly Truthful"; Pauline Lubeck, of Quincy, Illinois, booted "Always Misunderstood" for a goal; and Lillie Chazanow, of Waco, Texas, did the heavy plunging, via "Kingdom of Love."*

*When the final tally was compiled the Middle West was two markers ahead of the South, with the East and Far West nowhere.*

*Menorah buttons are being sent out to the winning Sharpshooters. —Notice, we prefer our metaphors mixed!—If you would like to wear one of these trophies, send your favorite joke to the B. B. Shots Editor,* B'NAI B'RITH MAGAZINE, *118 South Clinton Street, Chicago.*

### *A SCRUPULOUS VISITOR*

*Mark Twain said he once made a call without a necktie.*

*His wife reproached him for carelessness.*

*So he sent a necktie to his hostess by mail, saying: "This, Madam, completes my call."*

—B—B—

### ALWAYS MISUNDERSTOOD

Wife—You said you'd have one drink and be home by 10.

Reveller—Really, my dear, you mistook me. I said I'd have ten drinks and be home by 1.

### NEARLY CAUGHT

The clerk wanted to get the afternoon off to take his wife to a matinee. His employer flatly refused to grant the request, and soon thereafter left the office, saying he was going to see a ball game. The other clerks assured their fellow-worker that the boss would not be back that afternoon, and after much hesitation he hurriedly departed. Reaching his home, and happening to glance through the window, he saw his fond wife comfortably seated on the boss's knee. He grew pale and a cold sweat gathered on his brow. Noiselessly retreating from the window, he flew back to the store and sank in a chair, exhausted. When asked the reason for his excitement, he pantingly replied: "Such a narrow escape! I was nearly caught!"

—B—B—

### *DIFFICULT*

*The schoolmaster was explaining what to do in case of fire. The pupils listened with respectful attention until he came to his final instruction: "Above all things," he said, "if your clothing catches fire, remain cool."*

—B—B—

### A HOPELESS CASE

Joe—Half a dozen doctors have given Bill up!

Charlie—Really! What is wrong with him?

Joe—He simply won't pay their bills.

—B—B—

### *THEY KNEW HIM WELL*

*There is a story of a Southerner of prominence who went to Kansas City with a well packed hip. He ran out of money and went to a bank to have a check cashed. The bank wired his bank:*

*"Jim Blank here. Drunk. Wants money."*

*There came an immediate reply by wire:*

*"Identification complete. Cash check."*

B'NAI B'RITH MAGAZINE SUPPLEMENT

NOVEMBER, 1925

# Jewish Education *in* New York

By *Samuel Newberger*

IN this most cosmopolitan of places —with a population of one and one-half million Jewish souls—we find ourselves confronted with a situation that calls for serious thought on the part of those who hold Judaism close to their hearts.

Countless thousands of adults and many hundred thousands of children in this large city are losing their heritage. They no longer know what it means to be a Jew, nor what is meant by the Jewish tradition. Judaism is a real, living, throbbing, spiritual ideal, which, if instilled in the hearts of our men and women, our boys and girls, will bring forth the best that is in them—will make for a spirit of service and self-sacrifice, will make for better citizenship and for the welfare of our co-religionists, as well as for the welfare of our neighbors, whether of our own religion or not.

B'nai B'rith is peculiarly fitted to render service in the cause of furthering Jewish education among New York Jews and bringing back into the fold those Jews and their children who have not received that training or education in things Jewish—in our traditions, in our love of ideals—and who have consequently not that culture, call it Jewish culture, if you will. There are many who lack this training —who, having been born Jews, know not the value of their heritage, the value of their birthright—who go through life thinking that the sum total of Judaism lies in the observance of three holy days a year, a number of mysterious holidays, the reason for which is unexplainable by them and unknown to them, but the recurrence of which is reason for our people putting on a festive air, eating good things and sometimes abstaining from work. Also, that for some other mysterious reasons, some of our youth become *bar mitzvah* and wear phylacteries at their thirteenth year; that some say prayers every day and some not at all; that in some homes the dietary laws are observed, while in some the promiscuous eating of meats and dairy foods is countenanced, as well as the use of one set of dishes and the eating of ham and pork.

A VERY great many of our children, and sad to say our young adults, find themselves in a peculiar predicament. Like the man without a country, half of our New York Jews are without any religion—without a god. They are neither fish nor fowl. Born into Jewish families, bearing Jewish names and having Jewish blood in their veins, yet there is naught in their hearts that strikes a responsive cord to the thought of living, moving and doing such things that in their daily life will bring honor and well-being to our co-religionists and succor and charity to our needy and suffering brethren.

B'nai B'rith, with many thousand members educated, interested and learned in the needs of our people, can serve heroically. How many of our members belong to synagogues, temples or congregations? How many do not? How many of our boys are being taught the religion of our fathers, to worship God in the spirit of true Israel, to write Yiddish and to speak it, to read Hebrew and to know what is being read, the reason for our ceremonials, the wherefore of our customs and the why of our religion? How many of our girls are getting this training? And how many of our children are not getting this knowledge at all or even a part of it?

The writer has observed many hundreds of Jewish boys and girls in the settlements of New York City and at boys' camps in connection therewith. The poor boy as well as the rich boy is being deprived of that which is rightfully his.

A great many of our children, sad to say, do not know the significance of the *Kiddash* and the meaning of *Kaddish*.

Their idea of Judaism is confined to a Jew with a beard, who wears a prayer shawl and eats with his hat on.

Amongst the children of the orthodox Jews—whose parents were born on the other side and whose observance of ritual has become a custom or habit, and not a religion based on ethical reasons and high ideals—we find a great need for Jewish education.

A strange situation is apparent among our orthodox Jewry with its multiplicity of congregations and lack of religion. In New York City we have far too many congregations that meet in rented halls only on the Sabbath and high holidays and which have not a centre or sphere of influence in the interim. Small wonder that we have many *"Chevrahs"* but little religion or religious education for our youth.

MANY of these small congregations should combine, pool their resources if need be and so obtain a permanent place of worship so that religious schools may be organized in connection with the congregations and our children properly taught.

A great many more schools like the Albert Lucas Sunday Schools should be founded in connection with every synagogue.

No synagogue congregation or temple should be considered to have even begun to fulfill its purpose unless there has been established in connection with it, a large and flourishing religious school.

Every Jewish settlement house should have, in connection with it, classes and lectures on things Jewish. Every Jewish club, settlement, society, temple, congregation, social or other community service organization, should have a library of Jewish lore and literature similar to the Menorah libraries maintained by the Intercollegiate Menorah Association in all colleges throughout the country.

There should be a wide dissemination of information in leaflet or pamphlet form on the meaning of Judaism and the duty of the Jew, the reason for our holidays and why they are or should be observed, the reasons for our

prayers and why and when they are to be said, the reasons for the dietary laws and whether they should be observed, the reasons for *bar mitzvah* and the use of phylacteries, the reasons and the time for the observance of our many ceremonials and ancient customs, the ten commandments, the reason for the *Kaddish* and when to say memorial prayers, the Jewish marriage ceremonials and customs, the story of the Bible so simply told that the child may be induced to read the Book itself either in English or in the Hebrew.

I daresay that a series of ten or twelve small pamphlets on the Jew and Judaism distributed to every Jewish child of school age would do far more to bring back into the fold the children of our faith than any other known agency.

The history and romance of our people presented to our children in interesting form will do more for their reaffirmation of the faith of their fathers than has been done heretofore or is being done at the present time.

The child of orthodox parents, if not taught to read Hebrew and say prayers at home by the father, is sent to a so-called "rabbi" or Hebrew teacher (often untrained), whose classroom is a stuffy, improperly ventilated place, where many children are taught, without rhyme or reason, to pray by rote and read Hebrew pollparrot fashion.

Small wonder that when the *bar mitzvah* is over the youngster refuses to continue to put on the phylacteries or say his prayers. He does not know the reason for the ceremonial and to him it remains a monotonous and thankless task.

Soon the years go by. Our child grows to manhood. What little learning he has imbibed when a youngster is soon forgotten. He has no God, he has no religion. Did he ever have either?

OUR God is personal, vital, living —essential for the welfare of mankind. Our hearts beat, our souls live, not because of ourselves alone but because of some great power outside of us and way above us. The spirit of life and our well-being we owe to the Supreme Being.

Our youth must be taught, yea, made to realize this truth—if they are to retain their heritage.

B'nai B'rith can help Jewish youth retain its heritage: by fostering the formation of religious schools and inducing our youth to attend their classes; by serving as instructors and leaders of classes; by joining the synagogue as active participants; by financial contributions and by moral support.

We ought to take a leaf out of the book of a fraternal body of another great religion. No man should be permitted to become a member or retain membership in a B'nai B'rith lodge unless he is an active member of a synagogue.

Every Jew worthy of the name should support with all his might and main those institutions that make for the well-being of our co-religionists. The synagogue is and should be an important factor in our well-being.

B'nai B'rith lodges not possessing lodge buildings of their own, instead of meeting in rented lodge rooms, should meet—wherever possible—in the club or meeting rooms connected with some synagogue or temple. A closer spirit of harmony would thus prevail. More of our membership would become active in synagogue affairs. The activity of our members in synagogue affairs would naturally result in the creation of religious classes and boys' and girls' clubs in connection with the synagogue. Religious instruction and contact with the synagogue would revive interest in Judaism, and our boys and girls and young men would then know why it is that we are Jews.

# Keeping Up Interest *in the* Lodge

By *Jacob J. Lieberman, Denver Lodge No. 171*

SOME Suggestions—

(1) Have an Intellectual Advancement topic at every regular meeting.

(2) Permit and encourage discussions following papers or addresses, on subjects suggesting discussion.

(3) Have occasional or even frequent entertainments, and vary the form of entertainments as much as possible.

(4) See that the members of the lodge participate in all communal movements. Make it a matter of pride that many members participate in each worthy civic activity.

(5) Have your officers represented at all important public Jewish meetings or functions.

(6) Whenever interest or attendance lags, have a special meeting, of some sort of lodge rivalry as a contest or drive, or have an open meeting or an entertainment.

(7) Make your membership drives such as to enlist the services of as many members as possible. When a member brings in a new member, he increases his own interest.

(8) Remember your sick brethren—visit them.

(9) Do not allow soliciting of funds at lodge meetings.

(10) Arrange, as far as possible, to have dignified discussions on the floor of the lodge, whether on lodge business, good and welfare, or matters of general interest. Don't discourage the new or more timid members.

(11) Get every faction or class (if such there be) interested in the lodge so as ultimately to eliminate all dissension. Your members in the lodge room should work in harmony.

(12) Some of the leaders in the community should be leaders in the lodge. It commands respect, lends prestige and inspires emulation.

(13) Devise frequent means for inspiring the members with the ideals of the order. Touch their better side. A uniformly successful method—though not the only one—is occasionally having an outside speaker.

(14) Let the lodge members know what the order is doing for Jewry and humanity.

(15) Have frequent reports on Anti-Defamation work. These reports usually "come home."

(16) Let debate be frequent and animated but never personal.

(17) Above all, whenever interest begins to lag, *do something!*

(18) Make the lodge alive, active, aggressive, interesting—so much so that the members will always be afraid of missing something if they should be absent.

(19) There are some of the methods which should be used for stimulating interest in the lodge.

*Discussion.*

Once, a Protestant minister visiting our lodge to make an address, asked while in the ante-room awaiting admission:

"What class or faction of Jews are represented in your lodge?"

"All classes," I was proud and happy to reply.

"Is it possible?" was the rejoinder.

And this really described the condition of the lodge. There were no "exclusive" elements in the lodge, no real "cliques." The so-called aristocracy had once been the leaders. They took in the so-called "common people." The latter developed their leaders who were welcomed to the fold, not as representing any particular element, but because of their merit, and as B'nai B'rith. The former continued their interest, with varying personnel. And the realization throughout the city of this situation attracted members, attracted attendance at meetings, gained respect for the lodge in the community and created real interest.

The spirit of harmony prevailed. It was a distinction to belong, not to an exclusive club, but to a representative altruistic organization.

Nothing will make for the success of a lodge or order more than the feeling that the lodge or order is representative, is doing a noble work, is accomplishing things, and is a real unifying force!

All of the other things done in stimulating interest are mere incidents, though important.

Programs are always of interest. They appeal to all classes. The Jew particularly, is ever ready to learn. *But variety is essential.* Programs must not get too heavy. While Jewish subjects should always be included, experience proves that greater interest is maintained by having the subjects cover a broader field. And, if a policy of real variety is followed, one week can be devoted to a topic of orthodox appeal, the next, to the reformed; one week to conservatism, the next, to progressive movements; one week to religion, the next, to science, then to law, then to amusement. One, to the serious, the next, to the humorous. One week, to hearing a learned paper; the next week to a stirring patriotic address; then to a debate; then, perhaps, to a mock trial; finally, to a symposium.

Do not be biased in giving entertainments. Dances should be held, but they are not the only form of amusement. A real, live amateur performance will cause much animated discussion, and will stir up interest. Injecting, now and then, some professional entertainment makes the members feel that something is being done for them. Inviting local talent lends a personal touch, rouses the "family instinct," and attracts an attention that is good from the propaganda standpoint. Even a "smoker"—a real stag affair—lively but not risque—should be given the members at times. There are many who like these forms of entertainment. Those who don't should not be selfish. Besides, they get their satisfaction from the other entertainment features. And, you will observe, eight out of ten who "disapprove" of smokers wil come anyway!

This article is not intended to offer a panacea, nor does it claim to be all-inclusive. If it suggests to the reader's mind, varied ideas, the purpose has been accomplished.

A final word: The ideals of our order are beautifully expressed in the ritual:

> "The Independent Order of B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity."

Make the members feel these ideals, make them feel that they, as members of the order, by their membership and their active participation in its activities, are vitally assisting to perpetuate these ideals. Make them feel the inspiration, and you will have them with you, heart and soul. On the admission of members into the lodge, the newly made brother is advised that ours is an order that does not depend on ritual or ceremonials (although our ritual is indeed beautiful) to captivate the imagination. Let us then captivate his imagination by appealing to that which is in every man—the heart that heeds the call of humanity.

# American Citizenship *and the* B'nai B'rith

IN these times of stress, upheaval, and movements to destroy the peace and good-will for which so tremendous a sacrifice was paid in the World War, we must take particular note of what our departed president, Hon. Warren G. Harding said with reference to the B'nai B'rith: "I hope that all America will catch the spirit of B'nai B'rith in campaigning against ignorance, intolerance and defamation, against all the movements aimed to rend the concord of American citizenship. Fraternity, helpfulness and service must be the abiding purpose of our people, and the compensations that come to this consciousness of helping one's fellowmen, contribute more to the helpfulness and happiness of self than success, distinction and all the other triumphs of life."

The world is now attempting to bring about reconstruction made necessary by the worst blow Mars ever struck civilization. The B'nai B'rith, by its magnificent purposes and accomplishments is a material factor in this process of reconstruction. Its membership is working not only for the Jew, but for all mankind.

In the United States labor disputes, problems of state, activities of organized propagandists, movements aiming toward the disruption of law (with the idea that *men* make government possible, instead of the idea that *law* guides men in the administration of human welfare)—all these are being combatted by the B'nai B'rith, not with an antagonistic attitude, but with the thought that the strength of American citizenship lies in harmony. Ignorance of conditions under which we live and are governed, legislation aimed at classes which would place value upon creed rather than character, class distinctions, the tendency to bring heritage of a brilliant past into shame and disrepute—these forces weaken the foundation on which true Americanization has built its magnificent superstructure.

The Independent Order of B'nai B'rith is seeking to help evolve a nobler American citizenship. A united citizen-

*(Continued on Next Page)*

# I. J. Aschheim

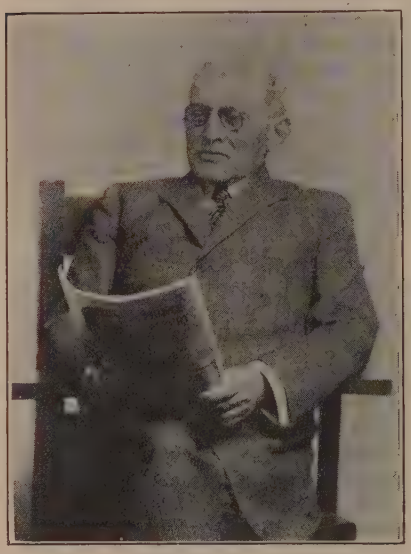
By *Richard E. Gutstadt*

ON Thursday, September 24, at 12:55, I. J. Aschheim, "the Colonel" as he was known to hundreds of his associates, was called to his fathers. His demise came after an illness of two years' duration. During all this time, in which he was practically incapacitated, he held fast to one hope, that he would be permitted to finish his life work, and that he might be called while still in the service of his people.

He was Grand Secretary of the B'nai B'rith for over twenty-seven years, and, as such, had earned for himself an enviable reputation as a cultured gentleman and a devout Jew.

Here was one man who found continued inspiration in the literature of his people. An assiduous reader and an earnest student, he kept abreast of all the developments of modern times, politically and historically. He, nevertheless, found time to delve deeply into the great literature of Jewry. His familiarity with the Talmud was just as great as was his facility to quote the philosophers, and this is saying much.

From the open expressions of western Jewish leadership, which the passing of Colonel Aschheim have elicited, we feel that in this instance the "Bard of Avon" is proven to be in error. Here



*I. J. Aschheim*

is an example where the good that a man does is not "interred with his bones." For, from Canada to San Diego, from the Pacific to the Rocky Mountains, there has been a wave of sorrow demonstrating well that the ideals for which he strove are not lost, and that his efforts have left their impress upon all of his associates.

Those of us, who have associated in Jewish work for many years, have gone through trying times in the B'nai B'rith. We can well appreciate the sacrifices which men were called upon to make when they were pronounced in an unswerving and almost militant loyalty to the Order. This much may, in all truth, be said, that of all who were characterized by such loyalty, Brother I. J. Aschheim easily led the list. There was no time in all the dark, or bright years that he was not prepared to defend staunchly, and ofttimes pugnaciously, his advocacy of the B'nai B'rith claim to Jewish support.

He was strong in the faith of his fathers. No modern idea of expediency or accommodation to conditions were allowed to change his religious concepts. No matter what the issue might be, his participation might always be found on the side that was definitely Jewish.

It was this strong inherent religious concept that enabled him to welcome the dissolution of his earthly ties. His belief in immortality was absolute.

"He had learned in hours of faith
That truth to sense and flesh unknown,
That life is ever Lord of death,
And love can never lose its own."

# American Citizenship *and the* B'nai B'rith

By *Harry M. Cohen*

(*Continued from previous page*)

ship in any nation works for a greater nation. Comradeship, mutual helpfulness and co-operation to combat every movement that might tend to rend the concord of American citizenship asunder—these are the things for which the people of our nation must strive, and it is this spirit which is prevalent in the B'nai B'rith.

The Constitution of the United States, both in its spirit and language definitely establishes that this country is one of law and not of men. To further strengthen the constitution proper, the first ten amendments were added as a Bill of Rights, similar to the Bill of Rights incorporated in the English Magna Charta. The Bill of Rights to our Constitution guarantees to the American citizen the rights of life, liberty, and the pursuit of happiness.

The preamble to the Constitution of the B'nai B'rith states among other things that a part of the work of the order is "providing for, protecting and assisting the widow and orphan on the broadest principles of humanity." Is not this also, in substance, a declaration of a guarantee to protect the rights and promote the welfare of all society? The B'nai B'rith in the United States, is so bound up with the governmental principles of this country that to be a loyal Ben B'rith one must first be a loyal American. So, in foreign countries, the members of the order, while thoroughly loyal to the respective countries under whose protecting flags they live are at the same time working for universal peace, brotherly love and altruistic endeavors.

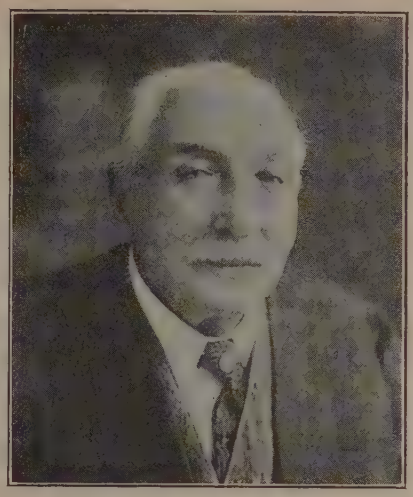
Our order is as helpful to society at large in the United States as it is for the welfare of the Jew. It promotes patriotism. It instills love and devotion to the nation which gives us the right to enjoy life and the pursuit of happiness. It teaches the doctrine for which American citizenship must stand —the love of man for man on the basis of character, regardless of race, color or religion.

## "Jews Vote as Americans" Lodge Protests

When one of the political parties of Bridgeport, Conn., tried to secure the votes of Jewish inhabitants on its record of Jewish office-holders, the B'nai B'rith lodge formally protested. A resolution was passed declaring that Jews vote only as American citizens, and that those occupying high positions have won them by merit.

Excerpts from the resolution passed by Abraham Lodge run:

"Our Order is unequivocably opposed to any organization banded together upon religious lines entering into the field of politics. We deplore the attempt wherein any man or set of men endeavor to speak in behalf of the Jews on matters of public interest or in politics. The Jews vote as American citizens only—and not as a class or religious body."



*Isaac Guld*

## Do You Know an Older Ben B'rith?

In the August issue of the Magazine we asked for the name of the oldest Ben B'rith, and named Isaac Guld, who is 91.

Now comes Gideon Lodge No. 140, of Albany, N. Y., with the claim that it can excel this by a good margin.

"We have a member, Elias Fulder, who passed his 98th birthday, in fact will be 99 this November, and is enjoying good health," writes B. Nusbaum, Secretary of the lodge. "I think it safe to say without a doubt that Brother Fulder is the oldest living member of our Order, having joined Shiloh Lodge No. 17, one of the early lodges (about 70 years ago) which later affiliated with Gideon Lodge, where Brother Fulder continued his membership to the present day."

## Would Unite all Lodges in New York

JORDAN LODGE, No. 15, of New York City, has sent out a general appeal to all B'nai B'rith to purchase income bonds for the financing of a B'nai B'rith Building to house all B'nai B'rith lodges of the Metropolitan district. The idea of solidarity is evidently growing. On October 6, the lodges of New York and Yonkers, with their auxiliaries, held a joint meeting. Myron Sulzberger presided and addresses were made by the Rev. Drs. Jonah Wise and Nathan Krass, President Bertram Aufsesser and Mr. Sulzberger.

Manhattan-Washington Lodge is holding a unique membership drive, each member being supposed to enroll at least one son or grandson.

## The Question Box

### The Wandering Jew

**Question Box Editor,**
**B'nai B'rith Magazine.**

**Sir: Can you tell me the origin of the term "Wandering Jew"? F. L.**

It first appeared in a legend which was originally printed in a small pamphlet and entitled, "Kurtze Beschreibung und Erzaehlung von einem Juden mit Namen Ahasverus." According to this legend the Wandering Jew is a shoemaker of Jerusalem who, taunting Jesus on the way to crucifixion, was told by him to "go on forever till I return." The legend spread quickly through Germany and was carried to Holland, France, and England. The pamphlet was translated into Danish and Swedish; and the expression "eternal Jew," is current in Czech. The pretended existence of the Wandering Jew, who is stated to be met with from time to time in all these countries, was eagerly seized upon during the religious disturbances caused by the Reformation as furnishing an eye-witness of the crucifixion. It was claimed that he was seen in Hamburg in 1547; in Spain in 1575; Vienna, 1599; Luebeck, 1601; Prague, 1602; Bavaria, 1604; Ypres, 1623; Brussels, 1640; Leipsic, 1642; Paris, 1644; Stamford, 1658; Astrakhan, 1672; Frankenstein, 1676; Munich, 1721; Altbach, 1766; Brussels, 1774, and Newcastle, 1790. The last appearance mentioned was in America in 1868, when he was reported to have visited a Mormon named O'Grady.

This legendary figure, has, of course, become a symbol in literature, referring mainly to the seeming immortality of the wandering Jewish race. These two aspects of the legend are represented in the different names given to the central figure. In German speaking countries he is referred to as "Der Ewige Jude," (the immortal, or eternal Jew), while in Romance speaking countries he is known as "Le Juif Errant" and "L'Ebreo Errante;" (the Wandering Jew) the English form, probably derived from the French, has followed the Romance.

## The Question Box

### Alfred Sutro

**Question Box Editor,**
**B'nai B'rith Magazine.**

**Sir: In a discussion about the English dramatist, Alfred Sutro, someone mentioned the fact that there had been a famous American engineer by the name of Sutro and that both of these men were Jews. Can you tell me if this is correct? E. C.**

Yes, to both questions. Adolph Sutro (born April 29, 1830, at Aix-la-Chapelle) emigrated to America in 1850. In 1860, after spending ten years in the gold fields of the west, he devised a tunnel to drain and ventilate the Comstock mines in Nevada. He later sold out his mining interests and moved to San Francisco, where he amassed a large fortune. He acquired about one-tenth of the area of San Francisco, including Sutro Heights, which he turned into a beautiful public park and which became the property of the municipality after his death. He gave the city, also, many statues and fountains, built an aquarium and baths. In 1894 he was elected mayor of San Francisco. He was an active collector of books and manuscripts, and left a library of more than two hundred thousand volumes, including one hundred and thirty-five rare Hebrew manuscripts and a large collection of early Americana.

# The Question Box

## Russian Composer

**Question Box Editor,**
**B'nai B'rith Magazine.**

**Sir: Is it true that Anton Rubenstein, the famous Russian composer, was a Jew? L. B.**

His parents were Jews who embraced the Greek-Orthodox religion probably a few years after Anton's birth.

## Life of Philanthropist

**Question Box Editor,**
**B'nai B'rith Magazine.**

**Sir: In your June issue I noted a review of a novel called "Judah Touro," whom you say was an "authentic historical character." Will you now be good enough to tell me a few facts in the life of this man? J. V. S.**

Judah Touro, noted for his philanthropies, was born at Newport, R. I., June 16, 1775, and died at New Orleans, La., January 13, 1854. He was the son of Rabbi Isaac and Reyna Hays Touro. Shortly after the outbreak of the American Revolution Newport was taken by the British and Rabbi Touro consequently took his family to Jamaica, where in 1783, he died. His widow returned with her children to the United States and made her home with her brother, Moses Michael Hays, a prominent merchant of Boston. After her death in 1787, young Judah was educated by his uncle and later employed, first in his counting-house, and then as supercargo with a valuable shipment to the Mediterranean. In 1802 he went to New Orleans where he opened a store. Later he became a prominent shipowner and the holder of valuable real estate. During the defense of New Orleans by Andrew Jackson he entered the ranks as a common soldier and was severely wounded. He became famous for his philanthropies and his public spiritedness. Together with Amos Lawrence he supplied the funds for the completing of the Bunker Hill Monument. Newport, his birth place, was one of the chief objects of his generosity. Though he gave liberally to charity during his life time the provisions of his will disposed of more than half a million dollars, an enormous sum in those days, to charity.

A few years after Touro's death a public movement was inaugurated by the citizens of New Orleans to erect a monument to his memory; but opposition to this tribute came from a number of rabbis who claimed that Judaism forbade the erection of any graven image, and that a statue came under that category. The outbreak of the Civil War put an end to the whole matter.

# Jewish Calendar 5686

| | | |
|---|---|---|
| **1925** | | |
| Rosh Hashonah | Sat., Sept. | 19 |
| | Sun., Sept. | 20 |
| Yom Kippur | Mon., Sept. | 28 |
| Succoth | Sat., Oct. | 3 |
| | Sun., Oct. | 4 |
| Shemini Atzereth | Sat., Oct. | 10 |
| Simchath Torah | Sun., Oct. | 11 |
| *Rosh Chodesh Cheshvan | Mon., Oct. | 19 |
| *Rosh Chodesh Kislev | Wed., Nov. | 18 |
| First Day Chanukah | Sat., Dec. | 12 |
| *Rosh Chodesh Tebeth | Fri., Dec. | 18 |
| Fast of Esther | Sat., Feb. | 27 |
| Fast of Tebeth | Sunday, Dec. | 27 |
| **1926** | | |
| Rosh Chodesh Shebat | Sat., Jan. | 16 |
| *Rosh Chodesh Adar | Mon., Feb. | 15 |
| Purim | Sun., Feb. | 28 |
| Rosh Chodesh Nissan | Tues., Mar. | 16 |
| First Day Pessach | Tues., Mar. | 30 |
| Seventh Day Pessach | Mon., Apr. | 5 |
| *Rosh Chodesh Iyar | Thurs., Apr. | 15 |
| Lag b'Omer | Sun., May | 2 |
| Rosh Chodesh Sivan | Fri., May | 14 |
| Shabuoth | Wed., May | 19 |
| | Thurs., May | 20 |
| *Rosh Chodesh Tammuz | Sun., June | 13 |
| Fast of Tammuz | Tues., June | 29 |
| Rosh Chodesh Ab | Mon., July | 12 |
| Fast of Ab | Tues., July | 20 |
| *Rosh Chodesh Allul | Wed., Aug. | 11 |

*NOTE: Holidays begin on the evening preceding the dates designated.*

**Rosh Chodesh also observed the previous day.*

# Communications

214 Park Ave.,
Omaha, Neb.

To the Editor:

I have read in the August, 1925, issue of your magazine, your editorial, "Tennessee tells the World." This is, to my understanding, the best I have yet read on the subject. Could you kindly send me another copy of the August number, as I want to present it to one of the professors at Omaha University.

My husband is a member of the B'nai B'rith since he came to this country, about twenty-three years ago.

Very truly yours,
FANNIE D. B. GROSS.

# Communications

1502 Ave. J.
Galveston, Texas.

To the Editor:

Concluding that you have recently read the articles in the *Dearborn Independent* relative to the prominent positions that Jews are occupying in Italy and elsewhere, I am taking the liberty of infringing on your valuable time, for an opinion from you on the present attitude of that sheet. Some very dear and close friends of mine not of my faith, have been most jubilant over the *Dearborn Independent's* "change of heart," toward the Jews. I trust that they are correct, but I fear I am not the optimist they are and conclude that the present articles are written in a subtle way to prove their former assertions of the "Jews trying to rule the world." A reply from you on the subject will be greatly appreciated.

Yours truly,
MRS. AARON BLUM.

P. S.—I have the pleasure of stating that at the "Golden Jubilee" celebrated by your noble order in Galveston, my husband was one of three, only surviving charter members.

*Note: The contents of the publication would seem to be the best proof of the intent of the publishers. Although Mr. Ford, in an answer to a complaint alleging libel, filed by Aaron Sapiro, denied knowledge of the contents of the* DEARBORN INDEPENDENT, *the court held that his mere statement of disavowal did not absolve him from responsibility. The magazine is published to express Mr. Ford's ideas, in our opinion. Your analysis of these appears well founded*

Lake Forest, Ill.

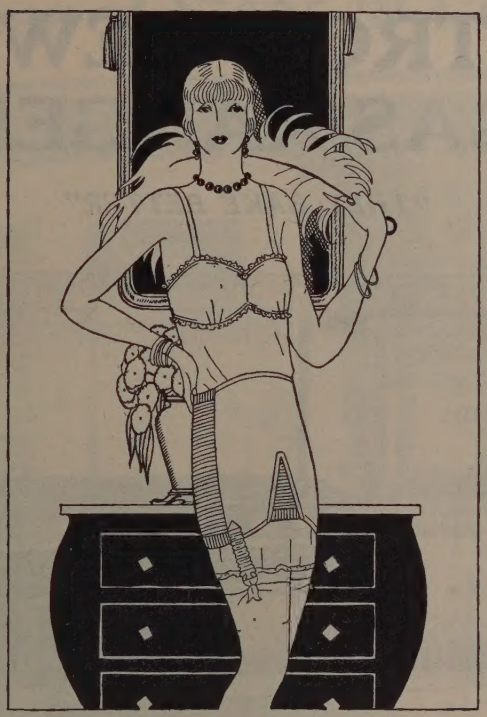
To the Editor:

I am a student at Ferry Hall, here for my first year. While in the library for some reference work, I discovered your magazine, and mere words cannot express how happy I was to see it. Where one is so far from home (Ironton, Ohio) anything so dear and familiar is appreciated.

I read every page in the paper, and it made me feel that after all, I'm not so far from home. And that means a great deal.

Thanking you so much for the magazine, I am

Sincerely,
ALFREDA EDELSON.



# *The Fastidious Woman*

CHOOSES a Gossard garment to enhance the appearance of all her costumes when the winter social season begins. She can depend on the Gossard Line of Beauty to fit perfectly, to be feather-light in weight, and to bring out the lovely lines in every gown.

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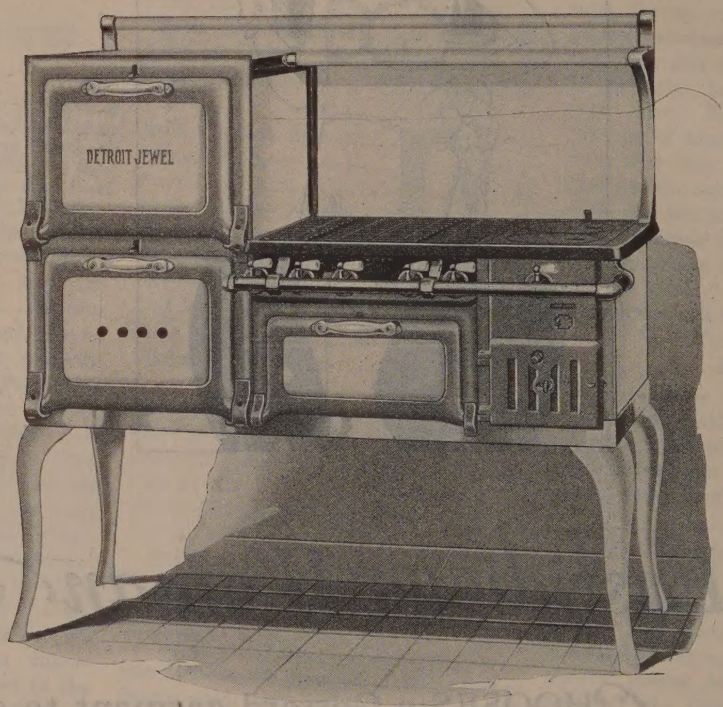
*Write us for the name of the dealer most convenient to you*

---

THE H. W. GOSSARD CO.
100 EAST OHIO STREET CHICAGO

# DETROIT JEWEL GAS RANGES

*"THEY BAKE BETTER"*




Another feature of Detroit Jewel Gas Range Construction. One of our models in gray and white porcelain enamel with a built-in kitchen heater. An ideal type of range where heat is needed in the kitchen.

This appliance can also be used as a trash or rubbish burner and all it necessitates then is the lighting of the gas kindler. Otherwise it will burn hard or soft coal or wood. This range is also furnished in semi-white porcelain enamel trim or in plain black ebonite finish.

See your dealer for further particulars or write us for full particulars.

## DETROIT STOVE WORKS

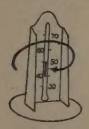
*THE LARGEST STOVE AND FURNACE PLANT IN THE WORLD*

**Detroit** **New York** **Philadelphia** **Chicago**

# Kelvination

## *Saver of Steps in Cold Weather*

### The ZONE of KELVINATION



The Zone of Kelvination is a zone of temperature that lies below 50°, which Kelvinator maintains *all the time*. This is much colder and more constant than the temperature ice maintains. It is a zone of dry, frosty cold much superior to any refrigeration you have ever known.

Kelvinator chills the refrigerator electrically. It operates automatically and requires no attention. As long as there is current the refrigerator stays cold. The annoyance of ice and ice delivery can be forgotten.

### FITS ANY REFRIGERATOR

Kelvinator can be installed in any good refrigerator. It requires but a short time to make the installation and the necessary electric connection, and from that time on you simply *forget* it. Your refrigerator actually keeps itself cold.

### THE KELVIN-ET

*$250 f. o. b. Detroit*

The Kelvin-et is a compact refrigerating unit for small homes and apartments, priced at $250 f. o. b. Detroit. It is Kelvinator and refrigerator, all in one. It is delivered to your home like an ordinary refrigerator, and requires only an electric connection.

### KELVINATOR ICE CREAM CABINETS

are made in sizes for every retail business. The Kelvinator air-cooled principle makes installation simple and economical.

WHEN you use Kelvinator Electric Refrigeration **you** keep your refrigerator in the same convenient spot the year around.

In winter you are not forced to run back and forth to a cold pantry, to the back porch or to the basement, where you have to put foods to keep them cold.

Right in your warm, comfortable kitchen Kelvinator will keep your refrigerator chilled to just the right temperature, and you can use it as conveniently as you do in summer.

Kelvinator will do this without ice and without attention. You simply forget it. As long as there is electric current, your refrigerator stays cold. Your foods will always be within easy reach and always in wholesome, appetizing condition.

*Look up the Kelvinator dealer in your city, or write for literature*

KELVINATOR CORPORATION, 2037 WEST FORT STREET, DETROIT, MICH.
Kelvinator of Canada, Ltd., 527 West Pitt Street, Windsor

(176)

# Kelvinator

The Oldest Domestic Electric Refrigeration

# *Packard Six Owners Are Loyal*

PERHAPS you have wondered why so few Packard Six cars are offered for sale by used car dealers.

The reason—98 out of every 100 Packard Six owners remain loyal to Packard, never giving up their cars for any other make.

For example—of the Packard Six cars sold during the last five years in the following cities (51 of the 873 in which Packard cars are sold and serviced) only 2 out of every 100 have been replaced. And these generally for reasons having nothing to do with either car or service.

| | | |
|---|---|---|
| Atlantic City | Evansville | Pittsburgh |
| Aurora | Grand Rapids | Portland |
| Baltimore | Hartford | Rochester |
| Boston | Houston | Rockford |
| Bridgeport | Indianapolis | St. Paul |
| Brooklyn | Jacksonville | Salt Lake City |
| Buffalo | Jersey City | Savannah |
| Camden | Kansas City | Seattle |
| Chattanooga | Louisville | South Bend |
| Cincinnati | Milwaukee | Stamford |
| Cleveland | Minneapolis | Toledo |
| Columbus | Montreal | Toronto |
| Davenport | New Orleans | Trenton |
| Dayton | Omaha | Washington |
| Denver | Oshkosh | Williamsport |
| Duluth | Peoria | Wilmington |
| Easton | Philadelphia | Worcester |

Evidently, the chances are *really* 100 to 1 that you too will be satisfied if you buy a Packard Six.

*—of a distinguished family*

*Packard Six and Packard Eight both are furnished in ten body types, four open and six enclosed. Packard distributers and dealers welcome the buyer who prefers to purchase his Packard out of income instead of capital.*

# PACKARD

ASK THE MAN WHO OWNS ONE